

HISTORY
OF
TRINITY CHURCH.
ST. JOHN. N.B.

1791 — 1891.



No. 45-75



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Trinity Church.

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June 1892



TRINITY CHURCH, ST. JOHN.
1880.

HISTORY
OF
Trinity Church,

SAINT JOHN, NEW BRUNSWICK.

1791--1891.

COMPILED AND EDITED BY THE

R. H. J.
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^

AND ISSUED BY THE

RECTOR, CHURCH WARDENS, AND VESTRY.



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SAINT JOHN, N. B.
J. & A. McMILLAN, 98 PRINCE WILLIAM STREET.
1892.

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THE RECTOR, CHURCH WARDENS, AND VESTRY OF TRINITY CHURCH,
ST. JOHN, N. B.,
At the Department of Agriculture, Ottawa.

PREFACE.

The one hundredth anniversary of the opening of Trinity Church, which occurred last Christmas Day, presents an appropriate occasion, of which the Corporation of the Church gladly avail themselves, to issue a complete History of Trinity Church, in commemoration of that memorable event. From time to time, there has been, through the columns of the daily newspapers, by lectures, and other means, much information given of the work of the Loyalists who built the Church, and of the Rectors who ministered in it; but no attempt has hitherto been made to furnish a complete record of all that was done by that noble band of men and women, in connection with their Church and Parish. We feel, indeed, that we should be recreant to our duty, did we not put the history of their doings in some permanent form, and hand down to posterity, an example of Christian heroism, and Christian patriotism, worthy of close imitation.

The history we now furnish, with its numerous illustrations, will, we venture to think, be of interest, not only to the congregation of Trinity Church, but to the Church and city at large.

We desire to return our grateful thanks to Mr. Joseph Lawrence for much information, and kind assistance; to the Rev. A. W. Eaton, New York, for kindly furnishing for perusal MS. copies of early reports of the Society for the Propagation of the Gospel in Foreign Parts, as well as to acknowledge our indebtedness to Mr. Eaton's recent book, "The Church in Nova Scotia;" and to "An Historical Sketch of the First Fifty Years of the Church of England, in the Province of New Brunswick," by Mr. G. Herbert Lee.

The work of compiling, and editing this History has been done by the Rector, as a labour of love, who trusts that it may prove of deep interest, and tend to the glory of God.

St. John, New Brunswick,

April, 1892.

LIST OF ILLUSTRATIONS.

	PAGE
Trinity Church, 1880,	<i>Frontispiece</i>
“Old Trinity,”	19
Trinity Church (West Front), 1856,	25
Trinity Church, Interior View (East),	29
Royal Arms,	31
The Right Rev. Charles Inglis, D. D.,	47
The Right Rev. John Inglis, D. D.,	51
The Most Rev. John Medley, D. D.,	59
The Right Rev. H. T. Kingdon, D. D.,	71
The Rev. Mather Byles, D. D.,	81
The Rev. George Pidgeon,	87
The Rev. Robert Willis, D. D.,	91
The Rev. B. G. Gray, D. D.,	95
The Rev. J. W. D. Gray, D. D.,	99
The Rev. James Hill, M. A.,	105
The Rev. Frederick H. J. Brigstocke, D. D.,	109
Trinity Church, Interior View (East), 1880,	125
Trinity Church School House, 1880,	137
Bust of Queen Victoria,	165

Trinity Church,

1791-1877.

“Remember the days of old, consider the years of many generations.” DEUT. xxxii. 7.



“We have heard with our ears, O God, our fathers have told us what work Thou didst in their days, and in the times of old.” PS. xliv. 1

History of Trinity Church.

On the 18th day of May, 1783, at the close of the Revolutionary War, there landed on the shores of New Brunswick, at the mouth of the River St. John, about three thousand men, women, and children, who, to retain their allegiance to the British Crown, sacrificed all their possessions, and came and sought to make homes for themselves on the nearest British territory. The fleet in which they came, numbered in all twenty vessels, which bore the following names: *Camel*, Capt. Tinker; *Union*, Capt. Wilson; *Aurora*, Capt. Jackson; *Hope*, Capt. Peacock; *Otter*, Capt. Burns; *Spencer*, Capt. ———; *Emmett*, Capt. Reed; *Thames*, Capt. ———; *Spring*, Capt. Cadish; *Bridgewater*, Capt. ———; *Favourite*, Capt. Ellis; *Ann*, Capt. Clark; *Commerce*, Capt. Strong; *William*, Capt. ———; *Lord Townsend*, Capt. Hogg; *Sovereign*, Capt. Stuart; *Salley*, Capt. Bell; *Cyrus*, Capt. ———; *Britain*, Capt. ———; *King George*, Capt. ———. The spot on which the landing was made, was the present Market Square, named at first “The Public Landing,” and the devoted band have ever since been known by their descendants, by the honoured name of “Loyalists.” The River Saint John was known in history many years previously. On the 24th day of June, 1604, the French explorer, Champlain, sailed into the harbour, and so must be regarded as the discoverer of the noble river, which, in honour of the day, he called Saint John—a name it has borne ever since.

The City, Saint John, was founded by the Loyalists. It was at the first called Parr Town, in honour of

Governor Parr, of Nova Scotia and changed to St. John, when it received its charter. On the arrival of the Loyalists, it must be ever remembered, that their lives were full of hardship and toil to secure for themselves shelter, and other necessities of life. Everywhere they were surrounded with rugged rocks, and wooded cliffs, which only afforded them the rudest materials for home and fuel. Being, however, possessed of much force of character, and energy of will, they set themselves at once to clear the woods, and build houses; so that by the close of the year 1783, a population of 5,000 had settled in Parr Town, and Carleton. The laying out of the ground for a city, was immediately proceeded with, and in doing so, the first care of the Loyalists was to secure a site for a church. The portion of ground set apart for a church and burial ground, was a lot on the south side of Union street, which has been known for over half a century as "The Old Burying Ground," the intention being, to build a church on its south-west corner. The frame of it was cut off the ground on which the Court House now stands. It was, however, never completed. A fire—the scourge of the Western world—swept over that part of the city, and caused the abandonment of that ground as a site for the church.

Rev. John Beardsley.

In connection with the work of preparing to build a church, it is appropriate to refer to the ministry of the Rev. John Beardsley—the first clergyman who officiated to the Loyalists. Mr. Beardsley was born at Stratford, Connecticut, and was ordained in England in 1762. He soon returned to America, where he laboured for five years at Norwich. In 1766 he moved

to Poughkeepsie, New York, and, in 1777, was appointed Chaplain to the regiment under the command of Colonel Beverley Robinson, and with it came to New Brunswick. He remained some time in St. John, ministering to the wants of the people, and took so active an interest in the building of the church, that it is reported "he was frequently seen with his coat off, and broad-axe in hand, working away at the frame." He removed to Maugerville in 1784, where he carried on his ministry for seventeen years as a missionary of the Society for the Propagation of the Gospel in Foreign Parts. Afterwards he removed to Kingston, where he died and was buried, April 23rd, 1810.

Hon. and Rev. Jonathan Odell.

After the departure of Dr. Beardsley in 1784, and while the congregation was for some time without the services of a settled clergyman, the Rev. Jonathan Odell frequently read prayers, and preached. He was a native of Newark, New Jersey, and began his career as a surgeon in the British army. Leaving the army while in the West Indies, he went to England, and was ordained Deacon by the Bishop of London, in December, 1766, and Priest in the following January. During the Revolutionary War he espoused the cause of the Loyalists, and became Chaplain of the regiment commanded by Colonel Joshua Upham, the grandfather of Charles W. Weldon, Esq., one of the Church Wardens. At the close of the war he took refuge in England, and received the appointment to a seat in the Legislative Council of New Brunswick. He was the first Secretary of New Brunswick, and Registrar, and Clerk of the Council. He held these positions for thirty years, and died at Fredericton, Nov. 24th, 1818.

The next step which the Loyalists took towards procuring a place of worship, was to purchase a frame building—the first frame building, it is said, that was erected—that stood on the east side of Germain street, on Lot 121, between Duke and Queen streets, now owned by Mr. J. McMillan. The building measured thirty-six feet, by twenty-eight feet, and, being in a very unfinished state, was very inconvenient and uncomfortable for the performance of Divine worship. Nevertheless, it provided a place where the blessed ordinances of religion could be solemnized, and was no doubt a comfort and help to the devoted and exiled band. This building was never consecrated nor bore any name. It continued to be their place of worship until the opening of Trinity Church, when it was offered for sale at £200, without finding a purchaser. Subsequently it was used by the Methodists and Baptists, and afterwards for many years it was occupied as a dwelling house.

Rev. Samuel Cooke, D. D.

We would here make mention of the Rev. Samuel Cooke, who, some time after the departure of Mr. Beardsley, came to St. John, and officiated to the congregation for about one year. Mr. Cooke was educated at the University of Cambridge, England, and was sent out in 1749, by the Society for the Propagation of the Gospel in Foreign Parts, to New Jersey. Subsequently he went to England on private business, and was, it appears, sent out again as a missionary of the S. P. G. to Nova Scotia, where he landed at Halifax, after, he writes, a tedious voyage. He then took, so the report of the S. P. G. goes on to relate, a journey of 200 miles by land and water, and came to St. John,

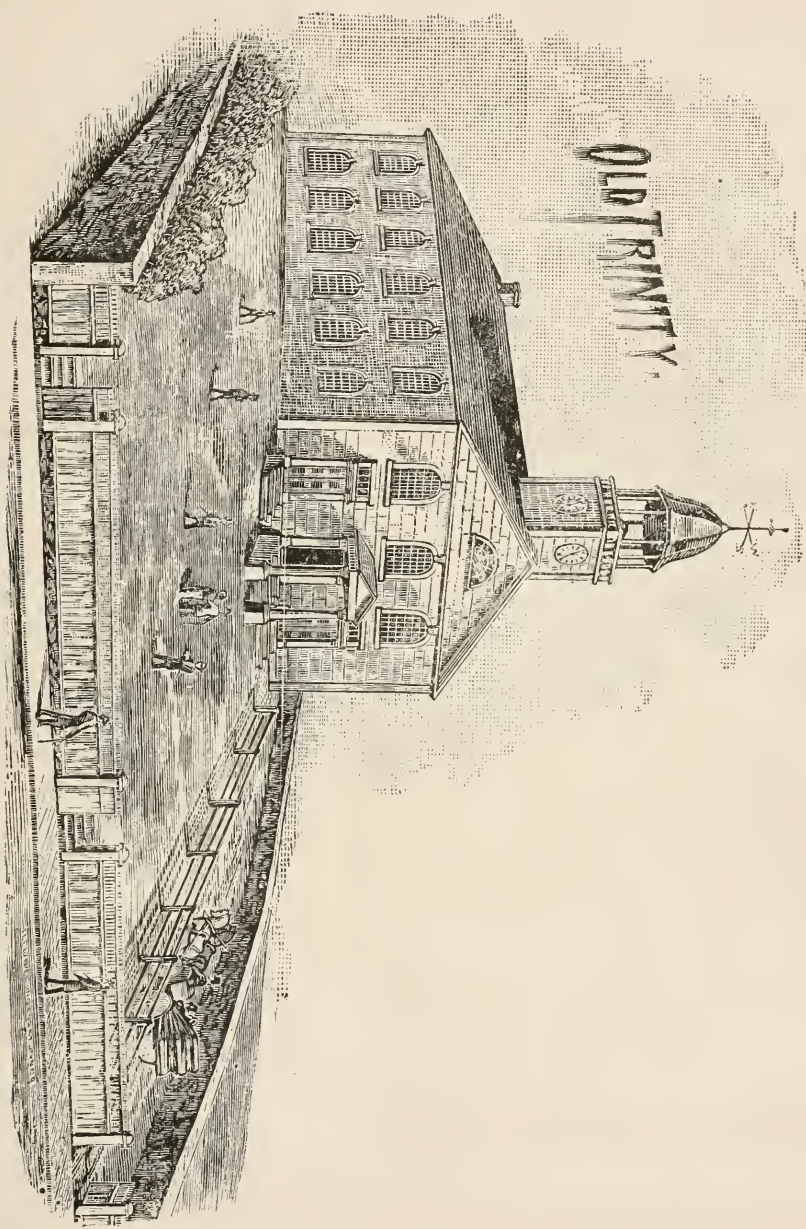
New Brunswick, which he reached Sept. 2nd, 1785. He found the congregation worshipping in the house above mentioned, which Dr. Cooke wrote, was very inconvenient and uncomfortable. To remedy this state of things, he, at once called a vestry meeting, and represented so effectually the necessity of exerting themselves, that a subscription was set on foot, and by his personal application to the principal inhabitants, the sum of £90 was collected in three days' time, with which they were enabled to ceil the building, and to erect a gallery in the front, and at each end, which contained as many persons as the building used to do below. "After all," Dr. Cooke goes on to say, "this is only a temporary affair, till some method can be adopted, or the people's circumstances shall enable them to build a proper church, which may be a credit, and an ornament to the place." In another letter, Dr. Cooke writes (S. P. G. Report), "The little church at St. John's is now made very commodious, the body of it is pewed, and it is furnished with a reading desk, a pulpit, and stoves. In this work, Dr. Cooke ascribed much credit to Mr. Isaac Lawton, who had the cause of religion, and the interest of the church much at heart. But he hopes that by the zeal of the inhabitants, with the assistance of the Government, a much larger, and more suitable church will soon be built. On New Year's Day (1786), he administered the sacrament of the Lord's Supper to 25 communicants. The weather being then, cold in the extreme, so that he could not expect the people, especially the women, to attend. Going warmly clothed himself, he stood it tolerably well. Under date July 29th, 1786, Dr. Cooke writes (S. P. G. Report) that he was about to remove to Fredericton in August. He was happy in the reflection that his

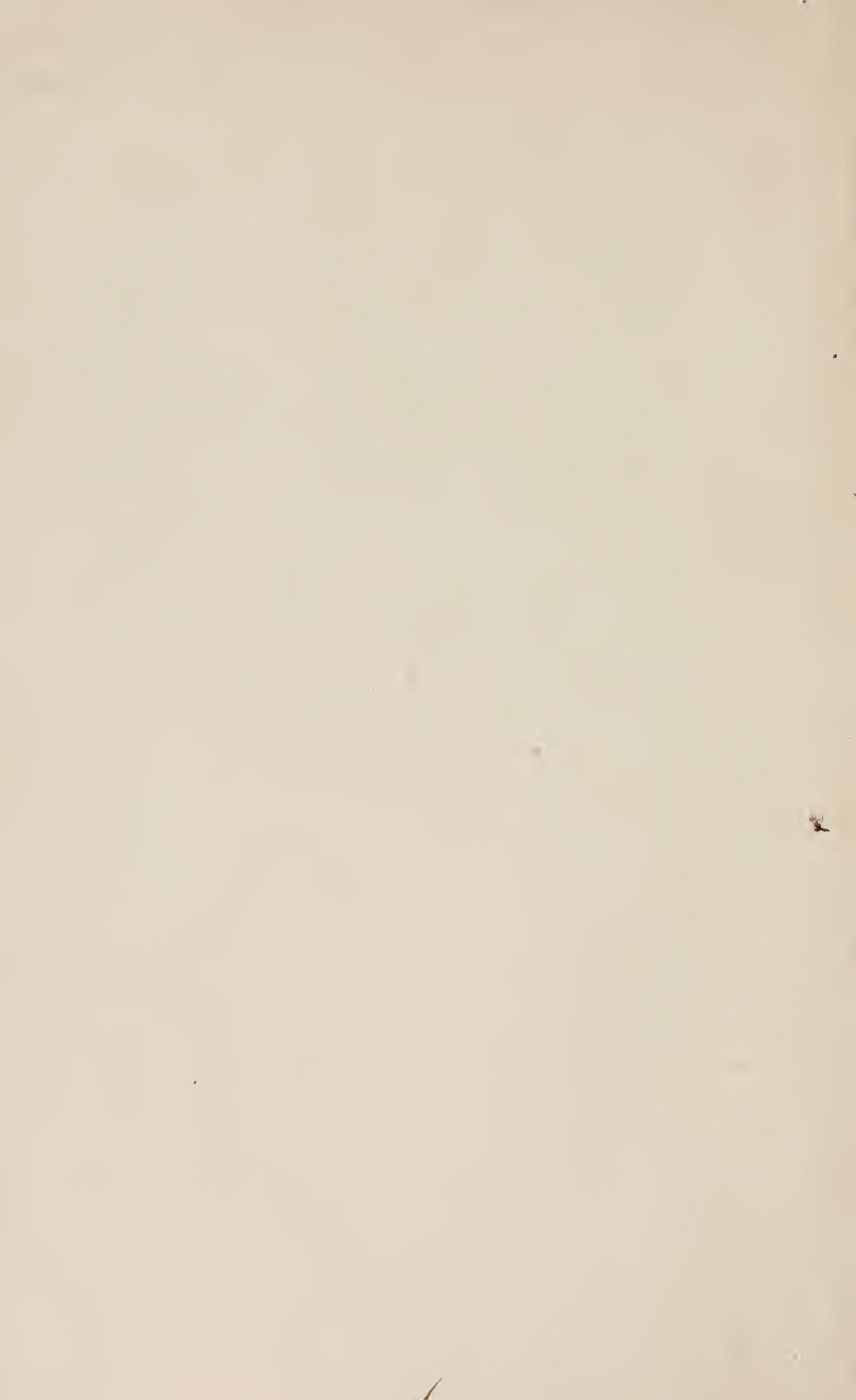
unremitting labours to establish the good, and peace of the church at St. John, had been so far effectual, that he left his successor in possession of a decent, well furnished, though small church, with a very respectable and well behaved congregation, with whom, the parting, on the previous Sunday, had been attended with mutual regret. He had officiated in St. John nine months.

Notwithstanding all that had been done to make their place of worship convenient, and commodious, the Loyalists very properly felt the need of a suitable church edifice. The first decided step to obtain that object, seems to have been taken in June, 1788, when two lots on Germain Street,—one the gift of General Coffin, and the other of John Cochran, Esq.; and two lots on Studholm, now Charlotte Street, the gift of Thomas Whitlock, Esq., a merchant, and for many years a Vestryman, and Church Warden, were granted to the vestry as a site for the church. From this time, it appears that the work of building went on continuously. The corner stone was laid by the Right Reverend Chas. Inglis, D. D., Bishop of Nova Scotia, and first Bishop of the Colonial Church, on Aug. 20th, 1788. The builders of the church were Messrs. Bean and Dowling; the former was afterwards a member of the vestry. The church was built of wood, and consisted of a chancel,* a nave, and two side aisles. It was then of peculiar form, its breadth being out of proportion to its length. But this feature, as events proved, was an evidence of economy, and wise forethought. The Loyalists would not recklessly run into debt. They built according to their means, and looking to the future, they made pro-

* There is little doubt that it was the first church with a chancel in British North America.

OLD TRINITY





vision for the church being enlarged in years to come. It was completed in 1791, and was first used for divine worship on Christmas day in that year. It is noteworthy, that when the church was opened, there was no provision made for warming the church, and that not till April, 1804, were any steps taken to procure stoves. For thirteen years, did those noble churchmen and churchwomen practice much self-denial, with respect to divine worship. *O si sic omnes!*

It was consecrated by Bishop Chas. Inglis on Sunday, August 19th, 1792, who, at the same time, ordained Rev. Frederick Dibblee, and Rev. Oliver Arnold. There is little doubt, that it was the first ordination held in New Brunswick. The following formed the Church Corporation in 1791 :

Rector :

REVEREND MATHER BYLES, D. D.

Church Wardens :

Thomas Horsfield, Fitch Rogers.

Vestrymen :

The Hon. Gabriel G. Ludlow,	William Hazen,
Ward Chipman,	Nathan Smith,
Isaac Lawton,	Samuel Hallet,
Colin Campbell,	Thomas Elmes,
Thomas Bean,	Thomas Whitlock.

Munson Jarvis.

Thus after some reverses, and much patient and persevering labour, the Loyalists succeeded in erecting a suitable and commodious church for the honour and glory of God, and left to their posterity, a precious and noble inheritance.

To the Church thus erected, many gifts were bestowed, and many additions were made. Of the gifts, the first to be mentioned, is that of a bell, which was

presented by Mr. William Thompson, a prominent merchant of the city. At a vestry meeting held August 27th, 1792, it was resolved: "That the unanimous thanks of this corporation be made to Mr. William Thompson, for his very handsome present of a bell to Trinity Church." In 1802, Mr. John Black wrote a letter to the Vestry, offering to contribute the sum of Two Hundred Pounds, towards the purchase of an organ for the church. The liberal offer was accepted, and the organ was ordered from London, and brought out in the ship, *Brothers*, which was owned by the Hon. Wm. Pagan, who remitted the freight, which amounted to one hundred pounds. Captain Barr, who commanded the ship, also remitted his "primage" on the freight, which amounted to five pounds.

The next addition to the church was a Clock Tower, and Cupola. The following resolution was passed by the Vestry, in August 16th, 1809: "That a committee be appointed, to solicit subscriptions towards defraying the expenses of erecting a clock story and spire on the church, and of purchasing and erecting a clock, with dial plates, and also for receiving proposals for building the clock story and spire, agreeably to the model now in the Vestry room." The committee then appointed, reported in January 15th, 1810, that the subscriptions amounted to £411, 0s. 0d.; whereupon it was voted unanimously, that the same committee take the necessary steps to import a suitable clock. The work of building the clock story, and spire was entrusted to Mr. John Venning, who, when the work was nearly completed, fell from the staging to the ground, and was instantly killed. A slight fall of snow made the stage slippery. The clock which, with the charges of importation, cost £212, 19s. 0d., was not erected till

1812. The Common Council, in answer to a memorial from the Vestry, made a grant of £50 towards the expenses connected with it, and subsequently, assumed the charge of keeping it in working order.

In 1812, further steps were taken for the enlargement, and improvement of the church. On March 30th, in that year, a memorial from Henry Gilbert, and others, was handed in to the vestry, praying "for an alteration in the church agreeably to a plan exhibited, by which a new chancel should be built out from the body of the church, and room gained, for the erection of sixteen oblong, and eight square pews." In reply to the memorial, the vestry clerk was directed to advertise for tenders for the contemplated alterations to the church, and on the 6th of April, we find that tenders for the work were handed in from several contractors; and a committee consisting of Messrs. Pagan, Seovil, Jarvis and Wheeler, was appointed to close a contract, and have the proposed alterations, and additions carried out without delay.

So far the work of erecting, enlarging, and improving the church, had gone on auspiciously. It was now however, in some degree, to be arrested, and the church placed in imminent danger of total destruction. On Tuesday, February 27th, 1849, a fire broke out in the Commercial Hotel, situated at the corner of King and Charlotte streets, and completely destroyed it. The sparks and flames were carried over to Trinity Church, and set fire to the West end of the edifice. Most strenuous exertions were made, and many volunteers were at hand, to do all in their power to save the building. In this, they succeeded, so far as the main body of the church was concerned, and only the cupola at the West end was destroyed. In connection with this

sad event, the following resolutions were passed by the Vestry on February 28th, 1849 :

“ Ordered that the Church Wardens and Mr. Peters be a Committee to have the damage done to Trinity church by the late fire properly estimated, with a view to make due claim upon the Insurance Office.”

“ *Whereas*, On the morning of February, the 27th instant, Trinity Church in this city, was placed in the most imminent danger of being destroyed by fire, but under the merciful direction of Divine Providence, was preserved through the intrepid and vigorous exertions of a number of disinterested individuals ;

Therefore Resolved, That the grateful thanks of this Vestry be cordially tendered to all the persons, both civil and military, and especially to those gentlemen who, some of them, upon the Tower, in a most perilous situation, and others, at other parts of the building, hazarded their lives to preserve this venerable structure from the flames ;

Resolved Unanimously, That the thanks of this Vestry are due to Messrs. George Mills, William Wright, and John Johnston, to whose perilous and unremitting exertions, may in a great measure be attributed the safety from destruction by fire, of the building of Trinity Church, on the morning of Tuesday last ; and that as an additional mark of the sense entertained by the Vestry of their services, a Bible be also presented to each of the above named parties.”

Without much delay, the Vestry took steps to repair the damages done by the fire. On April 16th, 1849, Messrs. Thurgar, Peters, and Lawrence, were appointed a committee to report on a plan for repairing the tower of Trinity Church. On June 7th, the committee reported a plan prepared by Mr. Stead, which they were authorized to carry out.

Other improvements on a larger scale on the West end of the church, as well as in the interior, were soon



TRINITY CHURCH.
WEST FRONT, 1856.

afterwards contemplated. On November 8th, 1853, a committee consisting of the Rector, Church Wardens, and Messrs. Foster and Botsford, was appointed to draw up a statement of the improvements needed, and probable expense to be incurred. That committee reported on December 1st, and stated that £1,500 would at least be required to carry out the improvements recommended. The report was approved by the Vestry, and referred to a meeting of the Parishioners for their consideration. On January 5th, 1854, a meeting of the Parishioners was held, when it was unanimously resolved :

“That certain alterations in the interior of the church, together with the erection of a suitable tower, and entrance, or front to the building be forthwith carried out.”

A subscription list was at once opened, and a committee consisting of the Rector, Church Wardens, and Vestrymen, was appointed to solicit and collect subscriptions. On July 13th, 1854, the committee reported subscriptions to the amount of £1,444, 8s. 4d.; whereupon, it was unanimously resolved :

“That the Vestry be authorized to commence and complete the proposed repairs and alterations, so far as the funds in hand would warrant.”

The proposed improvements were as follows :

1. A new Tower on the western front of the church.
2. The enlarging the interior, by the removal of the partition between the body of the church and the porches, and making entrances to the galleries in the tower.
3. The repairing the foundations of the church.
4. Painting the church inside and outside.
5. Making the western entrance suitable and convenient.
6. Warming the church by means of furnaces.
7. Reducing the height of the pews.
8. To ascertain the cost of a chime of bells.

Plans and estimates for the several portions of the work were procured, and the tender of Messrs. Fenety and Raymond, which included all the work, except the cut stone, and painting, amounting to £1,550, was accepted. Considerable time was occupied in the execution of the proposed improvements; but they were all at length carried out, through the persevering energy and zeal of the committee, to whom they were entrusted. A very handsome and imposing West Front was built on to the church, surmounted with tower and spire of goodly proportions, and crowned with a vane shewing the points of the compass, and as before, with the Christian symbol of a fish, to show the direction of the wind. The clock was now placed in a more elevated position in the tower than it had been before, and a fourth dial was placed on the eastern side. The interior was much improved by reducing the height of the pews in the nave, and by being painted throughout.

One further improvement must be placed on record. In 1860, Mr. John V. Thurgar, who many years was a most efficient Church Warden and Vestryman, presented to the church, stained glass for the three lights which formed the East window. On May 1st, in that year, the following resolution was passed in connection with that gift:

“*Whereas*, Our long respected Warden, John V. Thurgar, Esq., has presented to this church, a stained glass Chancel Window; and

Whereas, This Vestry are desirous to express their gratitude and thanks to Mr. Thurgar for his handsome gift, and to have the same recorded on the records of this corporation:

Resolved, That the thanks of this Board be given to Mr. Thurgar for the great improvement to the appearance of Trinity Church, by the stained glass window, with which he has ornamented the Chancel.”



TRINITY CHURCH, INTERIOR VIEW (EAST),
1791-1877.

The Royal Arms.

Of all the ornaments in the church, there was one of peculiar interest, and of which we must, therefore, make special mention. On the north wall of the church, over the pew appropriated to the use of His Excellency the Governor, there hung the Royal Arms. The history of this emblem of loyalty to the British Crown, is of very great interest, and for which we are indebted



THE ROYAL ARMS.

to "Royal Memorials,"* by the Rev. E. F. Slafter, Corresponding Secretary of the "New England Historic Genealogical Society."

The Royal Arms, which for many years were displayed in the Council Chamber, in the old State House

* While taking our account of "The Royal Arms" from "Royal Memorials," we feel it only right to state, that Mr. Slafter acknowledges his indebtedness to Mr. J. W. Lawrence, President of the Historical Society of New Brunswick, for papers, and facts connected with their history.

in Boston, still exist, and are carefully preserved in Trinity Church, St. John, New Brunswick. They came into the possession of Trinity Church somewhat more than a hundred years ago. The story of their exit from Boston, and by what means they came to find a permanent home in St. John, did not survive the revolutionary period. Plausible theories as to the origin of these Arms, resting upon inadequate proof, have not been wanting, and some of them have, from time to time, found their way into print. Documents have of late come to light, which leave upon the question no room for doubt.

On the evacuation of Boston, on the 17th day of March, 1776, Ward Chipman and Edward Winslow, graduates of Harvard College, accompanied the British army to New York. After the close of the war, they settled in New Brunswick, where they passed the remainder of their lives. In the winter of 1785, Edward Winslow was at Halifax, Nova Scotia, and Ward Chipman had taken up his abode in St. John, New Brunswick. In a letter of Mr. Winslow to Mr. Chipman, on the 16th of January, 1785, he says, "Give my old Custom House Seal to Mr. Leonard, and tell him I'll forward the famous carved Coat of Arms by the first conveyance from Halifax." A subsequent letter from Mr. Winslow to Mr. Chipman, referring to the same subject, and which was taken from the original, we give below :

HALIFAX, 25th March, 1785.

MY DEAR FELLOW: By the schooner *Halifax*, Packet, Capt. Fullerton, I send a small assortment of Stationery, per Invoice, which I hope will reach you in good order. If this vessel arrives before Mr. Deblois, don't suspect me of inatten-

tion or breach of promise. By him I will write fully and freely. He will set off for New Brunswick in a few days.

In the box with your stationery is a venerable Coat of Arms, which I authorize you to present to the Council Chamber, or any respectable public room, which you think best entitled to it. They (Lyon and Unicorn) were constant members of the Council at Boston, (by mandamus) ran away when the others did, have suffered, are of course Refugees, and have a claim for residence in New Brunswick.

Blowers acquaints me that he ships a quantity of Blank Books for Mr. Odell, so that there can be no occasion for my sending any.

Cordially Yours,

ED. WINSLOW.

Ward Chipman, Esq.

From this letter, it is plain that these Arms had formerly been in the old Council Chamber in Boston, where they had been "Constant Members;" that they left Boston with the refugees, and as such had claim for residence in New Brunswick. They were taken to Halifax, and subsequently to St. John, with the direction that they be put up in such public room, as Mr. Chipman might think entitled to them. The only public room in the infant town of St. John, was at that time in a temporary building belonging to the Parish of St. John. In this building all the public business of the town was transacted. Ward Chipman was at the time Solicitor General, Recorder of the City, and Advocate-General of the Court of Vice-Admiralty. In all these capacities, his official work was in this room. It was the appropriate place for the Royal Arms, and that they were placed and given to Trinity Church plainly appears from the following record of the proceedings of the Vestry, of which Judge Chipman was at the time a member:

"8th of December, 1791. *Resolved*, That the old church be sold: price £200. That the bell, organ, and King's Coat-of-Arms be removed from the old church to Trinity Church."

The Royal Arms were accordingly placed on the wall of Trinity Church, over the pew occupied by the Lieutenant-Governor of the Province.

At what time these arms were set up in the Council Chamber in the old State House in Boston, cannot be accurately determined. They belong, as may be seen by the illustration, to the House of Hanover, and therefore might have been made, as early as 1714, at the beginning of the reign of George I. The Arms of the House of Hanover were similar from 1714 to 1801, when a change was made by the omission of the French *fleur de lis*, and a consequent re-arrangement of the insignia.

Holy Communion Plate.

The vessels for the Holy Communion, which are all of silver, were presented by His Majesty George the Third to the church. They consist of two Patens, one Chalice, and two Flagons, on each one of which, is engraved the letters "G." "R." with the Royal Arms surmounted by a crown.

Dr. Byles, in a letter to the Society for the Propagation of the Gospel in Foreign Parts, in the year 1790, acknowledges the receipt of Church Plate, with Prayer Books, and tracts for the use of the congregation.

The church thus enlarged, renovated, ornamented, and now completed, formed a noble, and substantial edifice, and a worthy monument of loyal attachment to the Church of England. As the first church erected in the city, it became, to a large extent, an object of interest to almost every inhabitant, and few there were,

who had not, at some time or other, worshipped within its walls. To the Loyalists who built it, and to their descendants, it was a spiritual home of much endearment, and full of holy memories, and sacred associations. But though so venerated, and endeared, it was not destined to continue. It had already barely escaped destruction by fire in 1849; but on June 20th, 1877, it perished in the flames of a general conflagration, which destroyed about two-thirds of the City. On that day—the memory of which will never pass away from those who witnessed it—a fire broke out in the north-west portion of the city, which though small in its beginning, was soon fanned, through a raging north-west wind, into a fierce torrent of flame, which devoured all before it, and became a very besom of destruction. As it rushed onward, it was soon seen that Trinity Church could not escape destruction. Not only was it impossible at such a time to procure the services of the Fire Department, which were fully employed elsewhere, but every one was straining every nerve to save his own goods, or those of his neighbours. The fire broke out at 2.30 p. m., and though there is some doubt, when the church took fire, the last hour which struck on the clock which had been there for sixty-five years, was 5 p. m. The fire first caught the steeple, and soon the whole body of the church was a mass of flames. Through the thoughtful kindness of Messrs. F. B. Hazen, and I. Thos. Richardson, the Historic Royal Arms were saved, and a few other articles, through the efforts of Messrs. Chas. Ray, F. Smith, and the Sexton. The Holy Communion Plate and Parish Registers were preserved through the security afforded by a Fire Proof Safe manufactured by Messrs. R. Flaherty & Co. All besides was burnt to ashes: and while standing that

afternoon in the midst of so much desolation, many felt the keenest pang of sorrow as they heard, or saw, that "Old Trinity" was no more. No more, that monument of Loyalty, and Piety. Nothing remained of that noble heritage of the Loyalists. In a few hours, the work of years was consumed, and the sacred site with its heaps of ashes and stones, presented a most desolate, and weird appearance. But while "The bush burned with fire, the bush was not consumed."

The record of re-building the church will form a subsequent section of this history.

The Sunday School.

The first Sunday School was opened in 1826, in the Madras School Building, then in King's Square. His Excellency the Governor was Patron: Rev. B. G. Gray, President; Rev. J. W. D. Gray, Superintendent and Secretary, and the Church Wardens were Directors. In 1845, an effort was made by the Sunday School teachers to have a building erected for the Sunday School, and to that end, handed in a petition to the Vestry to erect a building on the ground in the rear of the church. After some consideration the Vestry agreed to appropriate the ground for the erection of a Sunday School House. A large, substantial building, measuring forty-eight feet by about one hundred feet, was erected, chiefly by funds raised by voluntary subscription, and in which the Sunday School was held, until the fatal 20th day of June, 1877, when it was destroyed in the Great Fire. The only one remaining of those who taught in the early years in the Sunday School is Mr. J. W. Lawrence, who was a teacher in 1836.

In connection with the Sunday School, it is fitting

to record that a Tablet bearing the following inscription was erected in Trinity Church :

SACRED
to the memory of
SARAH DEBLOIS,
late Superintendent of
TRINITY CHURCH SUNDAY SCHOOL,
Who died 1st June, 1869, in the
78th year of her age.
This Tablet is erected by the
Teachers and Scholars of the
Sunday School, in token of their
Love and Esteem for the Deceased,
And in Remembrance of her
Faithful and Zealous Services
Therein, for more than
Forty Years.

“ Blessed are the dead which die in the Lord ; they rest from their labours, and their works do follow them.” Rev. xiv., 13.

The Burial Ground.

On April 20th, 1827, Mr. George Gilbert made a proposal to the Corporation of Trinity Church, to convey to them lots of ground, containing eight acres, lying in the Parish of Portland, to be set apart as a burial ground, and for a church, reserving one half of the proceeds of the sales of the lots, as they may be disposed of, to him, and his heirs. The proposal was accepted, and the Church Wardens, with Mr. White and Mr. Crookshank, were appointed a committee to meet Mr. Gilbert, to lay out the ground in lots, and to have a plan made for the same to be submitted to the Vestry. The committee subsequently (July 25th, 1827), submitted a plan for laying out the burial ground, which

was approved of. The committee was further requested to have a fence erected round the ground, and to draw up rules and regulations, for the disposal of the lots, amount of fees to be paid, etc. These rules and regulations were duly submitted to the Vestry March 30th, 1832, and approved of. Several important changes in the rules then adopted, have been made. It was then ordered, that no clergyman or minister, other than the Rector of the parish, or his assistant, or some other clergyman in the orders of the Church of England, to be appointed by one of them, shall officiate at any funeral, in such burial ground. It was thus clearly intended, that the burial ground was for the exclusive use of the Church of England, or for those who were willing to be buried with the rites of that church. In lapse of time, lots were frequently sold to persons, without informing them, that it was a rule, that only a clergyman, in the orders of the Church of England, could officiate at the funeral. It was therefore felt to be of the nature of a hardship, to enforce that condition at the time of the funeral. The Vestry therefore ordered that, subject to the approval of the Rector, other than ministers of the Church of England may officiate in the burial ground. The project of reserving ground for building a church has also been long since abandoned, and the lots in that portion of the ground, are offered for sale like those in other parts. It may be useful to mention here, that the burial ground is under the charge of the Sexton of Trinity Church, and that application for the purchase of lots, should be made to the Vestry Clerk.

Charities.

We are glad to be able to record that, from time to time, charitable gifts and bequests have been made to

the Corporation, to hold in trust, for the benefit of the needy and destitute.

THE ANNING CHARITY.

The first of such gifts, was made by Mr. John Anning, in 1856, when he wrote to the Vestry the following letter :—

GENTLEMEN :

Being desirous of placing the sum of Fifty Pounds at interest, for the benefit of the widows and orphans of this city, who may hereafter require assistance, I have thought that the money could be more safely deposited for that purpose with your Corporation, than in any other quarter. I therefore beg leave to enclose herewith the Fifty Pounds above mentioned, and shall feel obliged if the Vestry of Trinity Church will receive the said amount, as a deposit to be held by them for ever, on the understanding that interest of said sum, (being Three Pounds per year) shall be paid continually to the Rector of Trinity Church for the time being, for the purpose of being laid out by him for the benefit of distressed orphans and widows, as he may consider best. I should wish to have this letter entered in the Vestry books, as a record of the object to which the money is to be applied.

I have the honor to be,

Gentlemen, Your Obedient Servant,

(Sgd.)

JOHN ANNING.

*To the Rector, Church Wardens and Vestry of Trinity Church,
Parish of Saint John.*

The Vestry cheerfully complied with Mr. Anning's request, and his benevolent design has ever since been duly executed year by year by the Rector.

BOTSFORD ORPHAN CHARITY.

On April 7th, 1862, an offer was made by Dr. Botsford to the Vestry through the Rector, to hand

over to them \$3,000, "to be held by them in perpetual trust for the benefit of orphan children, without any other restrictions, than that it be applied to this use." The offer was readily accepted, and the fund has been administered by the Vestry as the donor directed.

SWINNEY CHARITY.

This noble charity for the benefit of orphans and widows in the City of St. John, was founded by bequest of the late George Swinney, Esq., Assistant Commissary-General. The following extract is from the will of the founder:

"I desire that my Executors shall assign, transfer, and set over and pay, convey, assure and confirm all and singular my Real and Personal Estate, as aforesaid, and every part thereof, and the Funds, Stocks, and Securities in which the same or any part thereof shall be invested, unto the Rector, Church Wardens and Vestry of Trinity Church, in the Parish of Saint John, in the City of Saint John, TO HOLD to them and their successors forever: Upon the Trusts and purposes nevertheless hereinafter declared, and for no other use or purpose whatsoever; namely, to invest and keep invested the same and every part thereof forever, in such safe and undoubted Funds, Stocks, or other Securities as the Vestry for the time being of the said Church may deem most advantageous, and to apply and appropriate the interests thereof, and only the interest from time to time, towards the charitable assistance and relief of necessitous and poor Widows and Orphans, residents in the City of St. John, and such sum or sums as may relieve their pressing and urgent wants, exercising a prudent and watchful care that the objects of this bounty and charity are really and truly in want and necessity, and are worthy and deserving of the same, it being my earnest wish and desire that this interest money shall be a perpetual fund as a Poors' Box, not laid out in pensions and

annuities, but always available to necessitous calls of such poor Widows and Orphans as are above mentioned and described."

This charity has proved an incalculable blessing to very many.

HAZEN CHARITY.

By bequest of the late Miss Deborah Brindley Hazen, of St. John, the sum of eight hundred dollars was paid over in 1881 to the Rector, Church Wardens, and Vestry of Trinity Church, to be held in trust, and applied as set forth in the following extract from her last will and testament:

"To the Rector, Church Wardens, and Vestry of Trinity Church, in the Parish of Saint John, in the said City of St. John, Two Hundred Pounds (£200), to be invested by them in good real and personal securities, and the interest to be applied annually by the Rector of the Parish for the time being—one-half in aid of any 'Dorcas Society' in connection with said Church, and the remaining half in aid of such poor persons in and about the City of Saint John as the said Rector may deem most worthy of such aid; should there be no such Dorcas Society at any time, then the whole of such interest to be so applied to the poor."

This charity is dispensed year by year, as the late kind donor directed.

THOMPSON CHARITY.

By bequest of Miss Annabella Thompson, fifteen shares in the Bank of New Brunswick stock were handed over in 1881, to the Rector, Church Wardens, and Vestry of Trinity Church, to be held by them and their successors, in trust for ever, for the purposes set forth in the following extract from her will:

“To the Rector, Church Wardens, and Vestry of Trinity Church, Saint John, aforesaid, all my shares, right, title, and interest in and to the stock of the Bank of New Brunswick, in the said City of Saint John, the same or any security duly substituted therefor, to be held by them and their successors in trust forever; to pay in the first place to my faithful servant, Mary Wilson, for and during her lifetime, the whole of the dividends or annual income arising from the same; and at her death, and thenceforth afterwards, to apply and to distribute such dividends or annual income to and among such decent poor women as they may, in their discretion, deem most worthy, and in need to receive the same; with full power and authority to the said the Rector, Wardens and Vestry to sell and dispose of such Bank stock at any time they may deem it advisable so to do, and the proceeds to invest in other suitable security or securities, and the income thereof to use and apply as last above said.”

BEQUEST.

We would also place on record the very generous bequest of the late Charles Merritt, Esq., of St. John, who died in February, 1878, and by will bequeathed to the Corporation of Trinity Church, eleven thousand dollars, together with his dwelling house, and land attached thereto, on Charlotte street, on the death of his widow.



VIEW OF THE WEST END OF TRINITY CHURCH, SHOWING THE WEST WINDOW (OF WHICH DR. BOTSFORD GAVE THE LEFT LIGHT); THE BUST OF THE QUEEN, PLACED THERE AT THE JUBILEE SERVICE, 1887; THE ROYAL COAT OF ARMS, BROUGHT BY THE LOYALISTS FROM NEW YORK; AND THE OLD COLOURS OF THE 2ND ST. JOHN CITY MILITIA

Bishops of the Diocese,

1791-1891.

“Remember them which have the rule over you, who
have spoken unto you the Word of God.” HEBREWS xiii. 7.

Bishops of the Diocese,

1791-1891.

The history of Trinity Church could not be considered complete without some brief record being subjoined of the Bishops, who presided over the church during the century.

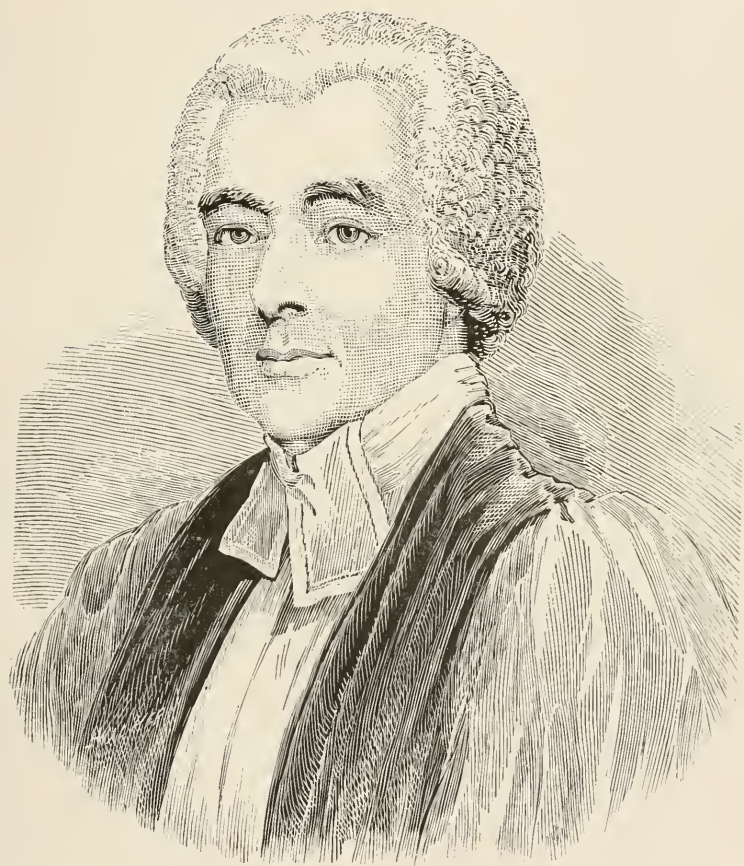
The Right Reverend Charles Inglis, D. D.

It is a matter of much interest that the history of Trinity Church dates back to a period only three years later than the foundation of the first Colonial Bishopric, that of Nova Scotia, in which diocese, New Brunswick was then included. The first occupant of the See was the Right Reverend Charles Inglis, D. D. He was the third son of the Rev. Archibald Inglis, of Glen, and Kilear in Ireland, where he was born in 1734. He left Ireland for America at an early period of his life, and on his arrival there, engaged in teaching a school. Having honourably acquitted himself in that employment, and become favourably known to the clergy in the neighbourhood, he was encouraged to devote himself to the ministry. Accordingly he went to England, and was admitted to holy orders by the Bishop of London. The Society for the Propagation of the Gospel in Foreign Parts, immediately appointed him as their missionary at Dover, in the State of Delaware. He remained there till 1764, when he was appointed Assistant to the Rector of Trinity Church, New York. In 1767 the honorary degree of B. A. was conferred upon him by King's College in the City of New York,

and a few years later, that of M. A. by the University of Oxford; and in the year 1778 the same university conferred upon him the degree of D. D. In 1777 he was elected Rector of Trinity Church, New York, and in 1783 he removed with his family to Halifax, Nova Scotia, as he had espoused the cause of the Loyalists in the Revolutionary War. On Sunday, August 12th, 1787, he was consecrated at Lambeth by the Archbishop of Canterbury, assisted by the Bishops of Rochester and Chester, the first Colonial Bishop of the Church of England, with ecclesiastical jurisdiction over the whole of British North America. He laid the corner stone of Trinity Church on August 20th, 1788, when he also delivered a charge to the clergy, and administered the rite of confirmation to a large number. He paid a second visit to New Brunswick, when he reported most favourably to the Society for the Propagation of the Gospel in Foreign Parts, of the work done by the missionaries. On Sunday, August 19th, 1792, he arrived at St. John, when he consecrated Trinity Church, and held an ordination, admitting the Rev. Frederick Dibblee, and the Rev. Oliver Arnold to the order of Priesthood.

Of the Bishop's work, we give the following eloquent summary, from a sermon preached by Bishop Perry, of Iowa, in Westminster Abbey, in 1887:

“Gathering his clergy together for counsel and personal knowledge, the Bishop of Nova Scotia proved himself to be a Missionary Apostle by the wisdom of his charges, and sermons, and the magnetism of his personal interest in each one, who had been placed under him in the Lord. In long and wearisome visitations, he visited, so far as was in his power, the various portions of his almost illimitable See, and till the close of a long and honoured life, he maintained that charac-



THE RIGHT REVEREND CHARLES INGLIS, D. D.,
BISHOP OF NOVA SCOTIA.

ter for devotion, that reputation for holiness, that fervour of ministrations, that faithfulness in every good word and work, which should characterize the 'good man, full of the Holy Ghost and of faith.' Nor was this all. Through his long and earnest labours, ended only when the summons came to depart, and be at rest, 'much people were added to the Lord.' A church was organized, a college was founded, and built up to a measure of efficiency and success. The institutions of religion, and learning, were thus established and supported. The preaching of the Word, and the ministration of the Sacraments were provided for the crowd of exiles, who, in their devotion to Church and State, had exchanged their American homes for the bleak shores of Nova Scotia, and for the frontier settlers, in the dense forests of New Brunswick, and Quebec. Thus, through unremitting labours, blessed by God, ere the life of the first Colonial Bishop was ended, there had been set on foot measures, for the development of the Church of Christ in the northern portion of the American continent, which shall act, and react for good, till time shall be no more."

He died at Halifax, Nova Scotia, on Saturday, February 24th, 1816, in the 82nd year of his age, the 58th of his ministry, and the 29th of his episcopate. He was buried under the chancel of St. Paul's Church, Halifax. A monument was erected in that church to his memory, bearing the following inscription :

Sacred to the Memory of
THE RIGHT REVEREND AND HONORABLE
CHARLES INGLIS, D. D.,
Third son of the Rev. Archibald Inglis, of Glen and
Kilcar, in Ireland.
Bishop of Nova Scotia and its Dependencies,
Whose Sound Learning and Fervent Piety, directed by
Zeal according to Knowledge,
And supported by Fortitude unshaken amidst peculiar trials,
Eminently qualified him for the arduous labors of the

FIRST BISHOP

Appointed to a British Colony.

This Stone is raised by Filial Duty and Affection, in grateful
Remembrance of every Private Virtue

That could endear a Father, and a Friend,

Of the Ability, Fidelity, and Success, with which he was

Enabled, by the Divine blessing, to discharge

All his Public Duties.

The general prosperity of the Church in his Diocese, the increase of his Clergy, and the provision for their support, the establishment of a Chartered College,

and the erection of more than twenty

Churches, are the best monument.

Obit Anno Sălutis, 1816; Etatis 82.

The Right Reverend Robert Stanser, D. D.

The successor to Bishop Inglis, in the See of Nova Scotia, was the Right Rev. Robert Stanser, D. D. Little or nothing is known of his early years. On the death of Dr. Breynon, Rector of St. Paul's, Halifax, Mr. Stanser came out from London in 1791 to be his successor. He was consecrated by the Archbishop of Canterbury in 1816, and soon after his consecration returned to Halifax, but, owing to delicate health, he was compelled to return to England, and finding that he could not do the work of a Bishop, he resigned the See in 1824.

The Right Reverend John Inglis, D. D.

The third Bishop of Nova Scotia, and son of its first, was the Right Rev. John Inglis. He was born in New York on December 9th, 1777, and held the offices of Rector of St. Paul's Church, Halifax, and Ecclesiastical Commissary, during Dr. Stanser's episcopate. In



THE RIGHT REVEREND JOHN INGLIS, D. D.
LORD BISHOP OF NOVA SCOTIA.

1825 he was consecrated Bishop of Nova Scotia in London, and returned to Halifax in the autumn of that year. Bishop John Inglis was able to bring to the work of his episcopate a knowledge of the diocese, and an experience which proved an immense advantage. The report of the S. P. G. for 1825, says that "the consecration of the Right Rev. John Inglis, and his appointment to the Diocese of Nova Scotia, has placed the concerns of that diocese under a more favourable aspect than it had enjoyed for a considerable time." One of the first acts of the Bishop was to divide the Diocese into four Archdeaconries, of which New Brunswick formed one. Dr. Inglis visited St. John for the first time in 1826, upon which occasion, he consecrated St. John's Church. His visits to the Province took place triennially. On Sunday, November 1st, 1840, he consecrated St. Luke's Church, Portland, at 11 a. m., held a confirmation in Trinity Church at 3 p. m., and held a confirmation in St. Luke's Church at 6 p. m. Concerning these services, the Bishop thus wrote to the Society for the Propagation of the Gospel in Foreign Parts :

"A large and handsome church has been erected, at a great expense, which has been borne by the congregation, aided by several benevolent, and faithful and bountiful individuals. At 11 o'clock, I consecrated this noble building, which is finely situated, and so prominently, that it serves as a mark for vessels approaching the harbour. It was crowded with a very respectable and attentive congregation.

"At 3 o'clock I met so large a congregation at Trinity, the Parish Church of the City of St. John, that the aisles were most inconveniently crowded. Eighty-one persons had been diligently prepared by their Rector, the Rev. William D. Gray, and nothing could be more interesting than the manner in which they received this holy ordinance. I ad-

dressed them at much length, and was very much affected myself. I hope they listened to me with becoming feeling. I considered my exhortation as a farewell to the flock, indulging the hope that this growing colony will be favoured with a resident Bishop. They listened with apparent earnestness, and my hope is, that it will be recollected with a portion of the affection with which it was offered to them. The day departed before we left the church. At half-past six I returned to the church in Portland, and was again met by a numerous congregation, of which forty-four were confirmed."

Of his last visit to New Brunswick, Bishop Inglis thus writes to the S. P. G. :

"Thursday, August 26, 1841, as we approached the New Brunswick shore, with smooth sea, we saw a most calamitous fire raging in Portland, by which seventy houses were burnt, and fifteen hundred persons were deprived of shelter, of whom five hundred were so poor as to be unable to do anything for their own relief. After visiting various parts of the Province, I met the clergy Thursday, Sept. 9th, at St. John, delivering a charge in Trinity Church, which obtained their serious attention. Friday and Saturday services were held at 11 o'clock, and the rest of the day to business. In Trinity Church on Sunday, Sept. 12th, 1841, at the morning service, Alexander Campbell, and William Scovil, were admitted to the order of Priests. After sermon by the Archdeacon, administered the Lord's Supper to the clergy. In the evening preached to a large congregation at St. Luke's Church, Portland, from the words: 'Were there not ten cleansed? But where are the nine? There are not found that returned to give glory to God, save this stranger.'"

Bishop Inglis died in London, October 27th, 1850, in the seventy-third year of his age, the fiftieth of his ministry, and the twenty-sixth of his episcopate. A monument is erected to his memory, in St. Paul's Church, Halifax, bearing the following inscription :

THE RIGHT REVEREND JOHN INGLIS, D. D.,
Has followed his Pious Parent to the Grave, the inheritor of
his Virtues and of his Zeal in the cause of his

Divine Master,

After a faithful service of many years as
Rector of this Parish.

He was consecrated in the year of our Lord 1825
Bishop of the Diocese.

Endowed with talents of a high order, he zealously
Devoted his whole life to the diligent discharge
of his sacred duties as a Minister of the
Gospel of Christ.

He died on the 27th of October, A. D. 1850,
In the Seventy-third year of his age, and the
Twenty-sixth of his Episcopate.

In erecting this Monument to their lamented Pastor and
Bishop, the members of the Church have the
Melancholy satisfaction of uniting it with
that on which he himself so
feelingly recorded
The Virtues of his Father.

The Most Reverend John Medley, D. D.,
BISHOP OF FREDERICTON, AND METROPOLITAN OF CANADA.

The hope, expressed by Bishop John Inglis, in his last visit to New Brunswick, that the growing colony would be favoured with a resident Bishop, was fulfilled not long after. The date of that visit was 1841, and, on Sunday, May 4th, 1845, the Rev. John Medley, D. D., was consecrated Bishop of Fredericton at Lambeth, by the Archbishop of Canterbury, assisted by the Bishops of London, Lincoln, Rochester, Hereford, and Lichfield. Bishop Medley is the son of the late George Medley, Esq., of Grosvenor Place, London, and was born in London, December 19th, 1804. He was educated at schools in Bristol, Bewdley, Hammer-smith, Chobham, and graduated with classical honours at Wadham College, Oxford, in 1826. He was ordained Deacon in 1828, and Priest in 1829. His first parochial charge was that of St. John's Church, Truro, Cornwall, in 1831, and became Vicar of St. Thomas', Exeter, in 1838, where his name is still, and justly, held in respectful affection. He laboured there till 1845, when he received his call to "Come over, and help us," on this side of the Atlantic, here to spend the strength, and maturity of his life.

Immediately after his consecration, Bishop Medley, always prompt in action, set out for his Diocese. He reached New Brunswick early in June, and on his arrival was presented with the following address of welcome, duly engrossed, and with the Seal of the Corporation thereto affixed, by the Corporation of Trinity Church :

To the Right Reverend the Lord Bishop of Fredericton :

MY LORD: As the representatives of the members of the Established Church of England in this Parish, we hasten,

upon your Lordship's reaching our shores, to tender to you the expression of our high respect for the sacred office you sustain, and our best wishes for your personal welfare, and prosperity, in this your newly constituted Diocese.

The Episcopal charge of this Province having been, for many years, annexed by Letters Patent to the Diocese of Nova Scotia, we gratefully acknowledge the benefits we have derived from that connexion, and the zeal and paternal solicitude for the interests of our Church, at all times evinced by the Lord Bishop of that Diocese, whose arduous duties in his own extensive charge, have been so greatly augmented by the spiritual demands of this rising colony.

Impressed with a firm conviction of the truth and excellence of the principles of our Church, and ardently desiring to see them more widely disseminated in this Province, and more deeply rooted in the affection of its inhabitants, we hail with lively satisfaction the formation of our Province into a distinct See, under your Lordship's direction, as a measure well calculated to secure those blessings, by placing its spiritual concerns under the guidance of one, whose talents, and energies will be exclusively devoted to the task, and who will henceforth exercise that Episcopal supervision of our scattered Churches, which, upon the principles of our Ecclesiastical Polity, is so essential to their welfare, and efficiency.

We gladly avail ourselves of the present occasion to express, our deep sense of gratitude, for the pious munificence of our fellow countrymen in the mother country, to which, under Divine Providence, we are mainly indebted for the bright and encouraging prospect now opened to our Church.

Permit us, my Lord, while bidding you welcome to our shores, to pray that you may come to us, "in the blessing of the gospel of Christ," and that all your efforts to preserve our revered Church in the purity of her faith, and in the enjoyment of those forms and usages with which the pious feelings of Churchmen in this Province have, from its earliest days, been associated, may be abundantly crowned with success.

Cordially desiring for your Lordship, and your family, health, happiness, and every spiritual blessing.

We remain, my Lord,

Your Lordship's humble, and obedient servants,

J. D. W. GRAY, *Rector*.

JOHN V. THURGAR, } *Church Wardens,*
WILLIAM WRIGHT, } *on behalf of the*
 } *Church Corporation.*

The Rector, Church Wardens, and Vestry waited upon the Bishop on June 9th, at 2 p. m., in the St. John Hotel, and presented the Address, to which His Lordship made a verbal reply.

On Sunday, June 8th, the Bishop preached his first sermon in Trinity Church, which, through the kindness of His Lordship, we are able to subjoin, and which we know will be read with pleasure.

SERMON.

"Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

"But the very hairs of your head are all numbered.

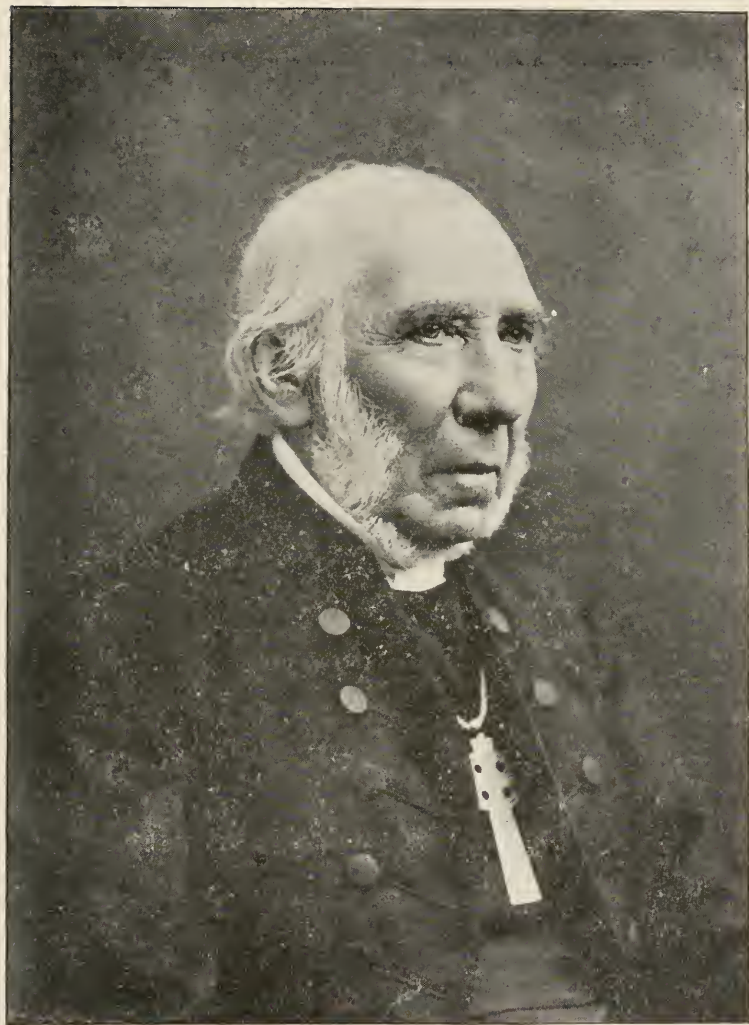
"Fear ye not therefore, ye are of more value than many sparrows."

— *St. Matthew x., 29-31.*

The chapter in which this most beautiful and comforting declaration is found, opens with the solemn ordination of the twelve apostles to the office of the ministry.

They were sent forth poor and simple men, clothed with the Lord's authority alone, to preach the gospel of the Kingdom to the world lying in wickedness. Wherever they went, dangers and persecution awaited them. They were warned to expect to be seized, and delivered up to rulers, and to kings; they were told that division among brethren, strife among families, and all the terrors of a cruel death, would be the effect of their mission of peace.

The protection which our Lord affords them against this combination of enemies, is neither the sword, nor the shield,



THE MOST REVEREND JOHN MEDLEY, D. D.
LORD BISHOP OF FREDERICTON, AND METROPOLITAN OF CANADA

nor any of the weapons of carnal warfare; but simply the fear of God, and the doctrine of a particular and superintending Providence. "Fear not them which kill the body, but are not able to kill the soul"; the body is the smallest, weakest part of your nature, and it can suffer, at the worst, only a temporary injury. He who kills the body, only does that which death will sooner or later do for all, but he who can destroy both body and soul in hell, is the real object of fear. Fear ye not therefore the reproach and reviling of men, but fear His frown who will call to account the opposers of His gospel, and Whose adversaries shall be condemned. It is better to fall under the frown of all the world, than under the frown of God.

And remember this, that the same Providential care which watches the sparrows as they fall, and numbers the hairs of our head, is ever watchful to discern, is ever ready to supply all your wants, and strengthen you against all your foes.

This address of our Lord to His disciples when He sent them forth on their perilous mission, may well supply us with abundant matter for meditation, and ample ground for encouragement in our conflict with the enemy of souls, in the discharge of every duty that lies upon us.

The doctrine which the text sets before us, is that of a *particular Providence*. By the word Providence is meant foresight, and by this applied to our heavenly Father, we mean that He not only foresees everything that will, or can happen, but that He orders all things in heaven and earth. The angels of heaven, and the lilies of the field, are equally the objects of His superintending Providence. Nothing passes without His notice; nothing happens without His ordering it. Let us then *first* unfold and explain this doctrine, and *secondly*, point out the practical use of it.

The doctrine of a particular Providence is made known to us by every part of the visible creation—"All Thy works praise Thee O Lord." The planets as they roll on in their unchanging course, the stars that remain fixed in their ever-

lasting seats, the clouds that drop down fatness on the earth, that supplies both them with water, and man and beast with food, the rivers gathering fulness from every tributary stream, minister alike to the poor man's comfort, and to a nation's wealth. The trees, the plants, the flowers, which deck our gardens, charm our eye, delight our taste, and heal our maladies, the birds of the air, the fish of the sea, the beasts of the earth—minister in innumerable ways to the order, comfort and support of the world. The wonderful economy of earth and heaven, the changing seasons, the sweet vicissitudes of day and night, the varieties of climate, the colours of the sky, the wind, the sunshine and the rain; these and ten thousand other blessings, too many to be enumerated, or thought of, what are they but parts of one great family, the off-spring and the care of one Almighty Parent, whose goodness brought all into being, whose love continues and directs them all.

If we descend to the smallest parts of creation, if we examine things animate, or inanimate, we see the same marvellous Wisdom, the same beautiful design. If by the aid of a microscope we examine the down, we sweep off the surface of a flower, or a fruit, we discern a more exquisite finish, a more perfect beauty, than can be traced in the most laboured works of man's device. The wing of a butterfly, the armour of a beetle, is as wondrously and curiously made, as the fabric of the human body. Wherever we roam, into whatever regions we search, still we find new objects of wonder, new paths of science, something which still surpasses all our knowledge, and baffles all our ingenuity, "Unable still to count them all, though summon'd with utmost care." The same providential care of which we see tokens in the visible creation, is no doubt concerned in all events that do, or can befall us. Doth God care for the lilies of the field, and the fowls of the air, provide the one with food, and clothe the other with beauty, and will he not much more clothe you? Is anything that concerns us too minute, too paltry to be regarded by the Father of all! The goodness of God prevents our harbouring so unworthy a thought! The Psalmist, in

the cxlvi Psalm, combines both, in his beautiful description of the Providence of God.

“Blessed is he that hath the God of Jacob for his help, and whose hope is in the Lord his God.”

“Who made heaven and earth, the sea and all that therein is ; who keepeth His promise for ever.”

“Who keepeth them to right that suffer wrong ; who feedeth the hungry.”

“The Lord looseth men out of prison ; the Lord giveth sight to the blind.”

“The Lord helpeth them that are fallen ; the Lord careth for the righteous.”

“The Lord careth for the strangers ; he defendeth the fatherless and widow.”

What a delightful picture is here given of the *particular Providence* that penetrates all parts, shines upon the prisoner in his dungeon, supplies the blind with inward light, and the poor widow in her desolate home—as much concerned for the fatherless child, as for the mightiest monarch upon earth.

Again, the instances which our Saviour selects to show the Providential care of God, are worthy of notice—“Two sparrows that fall to the ground, and the hairs of our head.” A particular Providence is remarkably evident in the case of birds, their migrations at certain seasons of the year from cold to warmer climates, over rough and stormy seas, and their invariable return when the winter is passed ; their habits and instincts of self-preservation, procuring food, and in the care of their young. And “the hairs of the head,” that is, what can be so numerous as to escape his observation, what so small as to be beneath his care? Are two sparrows the object of His Fatherly protection? Is there not one single hair which does not grow by his appointment? How truly then may you cast all your care upon God! The sparrows are only His creation—*you* are his children. They, though endowed with instinct, are devoid of reason. *You* have the rich treasure of an immortal soul, made in the image, fashioned after the likeness of its Maker. For them

Christ shed not His precious blood. He redeemed them not at the price of his sufferings and death. He sent them not His Holy Spirit to teach and guide them. He prepared not for them a mansion of glory.

Of what value must you be in his eyes for whom the everlasting Son descended from on high and humbled himself to death, even the death of the Cross? Cast away all your fears. The God that made all the world is on your side—dwelleth with you, shall be in you.

I pass on to show the doctrine of a *particular Providence* illustrated by some other parts of Holy Writ. There is one fact in the history of the Old Testament which presents us with more illustrations of it than perhaps any other. I mean the fulfilment of the promise made to Abraham, that “in his seed all the nations of the earth should be blessed.”

In how extraordinary a manner was the promise made good to Abraham, called out of his own land to sojourn in a land that God would shew him, and dying with very little inheritance in it.

After a while his grandson Jacob goes down to Egypt, dies there, still a stranger and sojourner, and his posterity enslaved, oppressed, and murdered, seem likely to be utterly extinguished. Just at this period the daughter of Pharaoh goes down to the river to bathe. In a small ark of bulrushes she sees a fair and lovely infant floating down, soon, it may be, to become the food of some savage beast of prey. Her heart yearns over the child; it is drawn forth, and consigned to the care of a Hebrew nurse, its own mother, who had entrusted it to the Providence of God, instead of suffering it to be slain. How little she knew that, cradled in that ark, lay the future law-giver and deliverer of Israel, the mighty conqueror of Egyptian wisdom and Egyptian prowess!—the man before whose rod, even the iron heart of Pharaoh should tremble, and suppliantly entreat his pardon and intercession. The finger of God was there, and the promise was fulfilled.

Do we not see similar instances in the case of David? What but a special superintending Providence could have

saved him out of the hand of Saul? Hunted from place to place, driven away by some, betrayed by others, his life seems to hang upon a thread, but God raised him out of all and gave him a kingdom.

Now if we could lift the veil that hides the world of spirits from our sight, and bring to light the hidden ways of Providence, we should see how all things are working together for good to them who love God, even by the smallest and most insignificant events, and in a thousand ways God is working and intending our good. How often He has rescued us from unseen dangers, turned our afflictions into blessings, delivered us from the consequences of what our weakness and frailty would have produced, and done better for us than our fears suggested or our sins deserved! Surely if we could discern and know the ways of Providence (as we shall know them hereafter), we should break forth in the impassioned words of the Psalmist: "How precious are Thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand." "Bless the Lord, O my soul, and forget not all his benefits."

Having enlarged then on the doctrine itself, we now come to the use of it.

It is an unspeakable source of comfort to us in this unstable, and ever changing world, to have one unchanging, supporting, never failing hope; one everlasting home. If God be with us, what have we really to fear? Men can do nothing but what he allows. Satan cannot act but by His permission. The world lies prostrate at the feet of Christ, our Deliverer. Death is captive, the grave despoiled of its prey. The least events are often full of the greatest troubles, yet even these are controlled by God, and made subservient to His will. But we must recollect that we cannot make any use of this doctrine, unless we walk with God, and love and obey Him. To trust in God's providence whilst we live in any known sin, is the highest presumption. Balaam professed to trust in God while he "loved the wages of unrighteousness," but his character is traced as that of a hypocrite.

It should make us content, with all that befalls us, whether it be outwardly good or evil. Whatever wants be-tide, His wisdom times them all. God could have ordered them otherwise, but it is doubtless best for us that He did not. Shall not the Judge of all the earth do right? Can we doubt that God who feeds the ravens, and clothes the lilies, will give us what is needful for our happiness? It does not depend so much on what we have, as on the mind with which we receive it. The mind makes its own happiness or misery.

It should make us realize the presence of God—David says—"I have set God always before me"; and we all remember how beautifully he expresses the same thought in the 139th Psalm. We are not to expect miraculous preservation or interposition. Miracles were intended for the infancy of the Church, as an evidence of Divine authority, and to convince unbelievers. The evidence having been given, and being amply sufficient, they are not now required and consequently they are not given. But the same power is at work, the same God is "rich unto all that call upon Him." The presence of Christ is real, though we cannot handle Him, or see Him. Therefore the Apostle says, "Though we have known Christ after the flesh, yet now henceforth know we Him no more." The time for manifesting this appeal to the sight is gone—"Blessed are they who have not seen, and yet have believed." This is what we must do in regard to the Providence of God. We must believe that it is still actively at work, ever causing all things to work for our good, and blessing us in a thousand ways of which we shall have no adequate conception, till we exchange the passing glimpses of God's goodness in this lower world, for the fulness and light which they enjoy, who see Him face to face.

It should also encourage us to pray. All those who trusted fully in God's Providence, were persons who committed themselves into His hands by earnest prayer. It was by prayer, that Abraham's servant made his way prosperous. It was after prayer, that God appeared to Jacob in a vision. It was by prayer, that Pharaoh and his

host were discomfited at the Red Sea. Prayer won the day for Israel against Amalek. It was by prayer that Hannah learnt contentment under her distress. It was the spirit of prayer that dictated that noble saying of the Apostle Paul—"I know in Whom I have believed."

The lesson from the whole subject is this, that he who commits himself to God's providence, praying in the Holy Spirit, keeping himself in the love of God, and humbly following His revealed will, can never miscarry. Sooner would the world come to an end, than one of God's promises fail, and when he sees this world in flames around him, he shall rise from the wreck unhurt and undismayed, and to inherit a kingdom that cannot be shaken, and to take possession of the crown that fadeth not away.

On the Feast of St. Barnabas (June 11) the Bishop was duly installed as Bishop of the Diocese, and entered upon his work.

The expectations formed by Churchmen in New Brunswick that great spiritual advantages would accrue by its being erected into a Diocese, and placed under the personal supervision of a resident Bishop, have been abundantly fulfilled. On the Bishop's arrival, in 1845, there was not to be found in the Diocese one parish which was not more or less dependent on the Society for the Propagation of the Gospel in Foreign Parts; now there are 23. In 1845 there were 28 clergy, 22 missions, and 45 churches and chapels; at the present time there are 70 clergy, 71 missions, and 120 churches and chapels. In 1845 the grant from the Society for the Propagation of the Gospel in Foreign Parts to this Diocese was £4,300. After the Bishop's arrival the amount was somewhat larger. From 1848 to 1854 it was not less than £5,000, and in 1854 it reached £5,348, or about \$26,000. Last year

the grant was \$6,034, while the sum of \$20,580 was raised by the different parishes and missions for the work of the Church in the Diocese, exclusive of the thousands of dollars raised in the self-sustaining parishes for their own support, and the contributions made to missionary work in the Domestic and Foreign field. These few statistics speak volumes as to the growth and power which has been developed in the Diocese since 1845.

Among the first, and greatest works of the Bishop, must be placed the building of Christ Church Cathedral, Fredericton. Before leaving England, the Bishop began to raise funds for the Cathedral, and on May 12th, 1845, a meeting was held in Exeter, presided over by the Bishop of that Diocese, when a cheque for £1,500 was handed to the Bishop, for starting the work. Shortly after the Bishop's arrival, a further sum of £4,000 was subscribed, and on October 15, 1845, the corner stone was laid with due ceremonial by His Excellency Sir William Colebrooke, Governor of the Province. At that time it was not only the first Anglican Cathedral which was begun outside the British Isles, but the first since the Reformation. Through liberal grants from the Society for Promoting Christian Knowledge, and the contributions of many others, among whom the Bishop must be placed as one of the most generous, the Cathedral was completed. Its consecration took place on August 31st, 1853, and was attended by Bishop Mountain of Quebec, Bishop Strachan of Toronto, and Bishop Southgate from the United States, who preached the sermon. From that day to this, the noble and beautiful Cathedral has stood on the river side, the monument of persevering energy, of liberal generosity, of triumph

over seeming failure, of holy reverence, of devout aspirations, and a type of ecclesiastical taste and architecture; and so may it stand through all time.

On the matter of Diocesan organization, we would make some special mention of the formation of the Synod, the first session of which was held in Fredericton, on July 6th, 1871. Not unnaturally, such a step called for much searching of heart, with those who regarded it, as the breaking of links with the Mother Church, and motherland, and entering upon some unknown, and hazardous course of proceeding. But the fact was, that through events which occurred elsewhere, it was learnt that no such links as were supposed, existed. It had been decided by the law officers of the Crown that a colony which had an independent Legislature, had no legal connection with the Crown; hence the Crown had no power to appoint Bishops, or enact laws, or pass Acts for the government of the Church in the Colonies. A Synod therefore was a necessity, and has proved to be a very effective instrument in developing the power, interest, and the growth of the Church. By the Synod every part of the Diocese is represented in the Councils of the Church, and the acts of the Synod become the voice of the Diocese.

In 1879 the Bishop received the honour of being elected by the House of Bishops, Metropolitan of Canada, on the resignation through ill-health of the previous incumbent, the most Rev. Bishop Oxenden.

In the same year the Bishop, feeling somewhat the pressure of advanced age, after thirty-eight years of laborious work in the Diocese, and being unwilling that the Church should suffer in consequence, brought forward a Canon in the Synod for the appointment of

a Coadjutor Bishop, making at the same time the most liberal offer, that he would set aside one-half of his official income, £500, for the salary of the Coadjutor Bishop. After much debate, a Canon, "For the appointment and election of a Bishop Coadjutor" was passed, in which the nomination was left to the Bishop, and provision was also made, that the Bishop Coadjutor should succeed to the Bishopric of Fredericton, when vacant. At a special session of the Synod, held in Trinity Church School House, on January 12th, 1881, the Bishop nominated the Rev. H. Tully Kingdon, Vicar of Good Easter, Essex, for election by the Synod as Bishop Coadjutor of the Diocese. Several letters and testimonials, from Bishops and prominent Clergy in England, were submitted by the Bishop, in support of the nomination made. The election of the clergyman named by the Bishop was made unanimous by a standing vote of the Synod. The action of the Synod in this matter was a striking testimony of its devotion and confidence in the Bishop. On Sunday, July 10th, 1881, the Reverend Hollingworth Tully Kingdon was consecrated in Christ Church Cathedral, Fredericton, Bishop Coadjutor of the Diocese, *cum jure successionis*, by the Bishop of Fredericton, assisted by the Bishops of Nova Scotia, Quebec, Albany, and Maine. The assistance thus gained to our revered Bishop, has been of signal service to the Diocese. The ten years work of Bishop Kingdon have been characterized by much activity, liberal generosity, and a very earnest desire to extend the work of the Church in every possible way. His mastery of details, accurate scholarship, and abundant learning have reached far beyond the confines of the Diocese, and received well-merited recognition, when he was selected in 1890, by



THE RIGHT REVEREND H. T. KINGDON, D. D.,
BISHOP COADJUTOR OF THE DIOCESE OF FREDERICTON.

the General Theological Seminary of the Church in the United States, to deliver in 1890, "The Bishop Paddock" Lectures in New York.

In 1888, on the occasion of Bishop Medley going to England to attend the Pan-Anglican Conference of Bishops, the honorary degree of D. D. was conferred on His Lordship by the University of Cambridge; and the honorary degree of LL. D. by the University of Durham; while in 1890, the degree of D. C. L., also *honoris causâ*, was conferred upon him by King's College, Windsor, Nova Scotia.

These few biographical notes of the life and labours of our beloved Diocesan, must not be taken as an account of the work of his Episcopate, which has now extended to forty-five years. With all space at command, and ability to write, and knowledge in possession, no pen will ever tell all that his ripe scholarship, his extensive learning, his open-hearted generosity, and above all, his bright and holy example of simple and unaffected piety have accomplished for Christ and His Church.

May the sunset of his life be calm and glorious—an entering into a peaceful rest, after a life of abundant labour!

The Rectors,

1791-1891.

“Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.”—1 COR. iv. 1.

Rectors of the Church.

The Reverend George Bisset, M. A.

1786-1788.

The Reverend George Bissett was the first Rector of the Parish of Saint John, comprising, as that Parish did then, all that is now included within the present city limits. He was a native of England, and came out to this country in 1767, to act as assistant to the Rector of Christ Church, Newport, Rhode Island, and also as schoolmaster. In 1769 Mr. Browne, the Rector, went to England, when Mr. Bissett took full charge of the Church, and, on October 28th, 1771, was elected by the congregation to succeed to the Rectorship, vacant by the resignation of Mr. Browne. He remained in Newport, until it was evacuated by the British troops on October 25th, 1779, when he went with the army to New York. The State of Rhode Island seized his furniture, which was afterwards restored on the petition of his wife, who, with their child, was allowed to join her husband in New York. Soon after Mr. Bisset's departure from Newport, the Church was entered, and the altar piece—ornamented with emblems of royalty—was torn down. It is worthy of record that Mr. Bisset had prepared a sermon entitled, "Honesty is the best policy, in the worst times, illustrated, and proved from the exemplary conduct of Joseph of Arimathea, with an application to the Loyalists"; but before the Sunday came on which he purposed to deliver it, Newport was evacuated. Mr. Bisset, however, preached it

in St. Paul's and St. George's Churches, New York, in 1780. It was published in London in 1784. Private business and zeal for the Church, took Mr. Bisset to England in 1786. Thence he sailed the same year for New Brunswick, and arrived at St. John, July 25th. The *Royal Gazette* of August 1st, 1786, says :

“The Rev. George Bisset, lately arrived from England, preached in the church in this city; and in the evening, Messrs. Moore and Gibbons, of the people called ‘Quakers’; the former from New Jersey, the latter from Pennsylvania. The whole gave great satisfaction.”

Mr. Bisset immediately entered upon his duties as Rector of the Parish of St. John. In a letter to the Society for the Propagation of the Gospel in Foreign Parts, dated July 4th, 1787, he says that his congregation was numerous, regular, and attentive, and that it would be much greater if the church was large enough to contain the people. He took steps towards raising funds for a larger building, but died a few months before its corner-stone was laid. During the six months ending January 25th, 1787, Mr. Bisset solemnized twenty-four marriages, baptized twenty-seven infants and one adult, and officiated at ten funerals. The communicants numbered forty-five. His ministry, though very brief, was much appreciated by the congregation, who deeply lamented his death, which took place on March 3rd, 1788. In a letter to the Society in England, they wrote that it is “with the keenest sensations of heartfelt grief, they undertake the melancholy office of announcing the death of their late Pastor, the beloved Mr. Bisset, and they are persuaded that no church, or community, ever suffered a severer misfortune, in the death of an individual, than

they experience from the loss of this eminent servant of Christ, this best, and most amiable of men."

His body was interred in the Germain Street Burial Ground, and in 1791, it was removed, and placed by the kind permission of Mrs. Putnam, in the Putnam Tomb, in the "Old Burial Ground." On November 27th, 1791, the thanks of the Rector, Wardens and Vestry of Trinity Church were unanimously voted to Mrs. Putnam, "for the respect shewn by her to the memory of the Rev. Mr. Bisset, deceased, the late worthy Rector of this Church, in removing and receiving his remains in her tomb." A contemporary wrote of Mr. Bisset: "He is a very sensible man, a good scholar, and composer of sermons, although too bashful to appear in company, or in the pulpit."

The Reverend Mather Byles, D. D.

1788-1814.

On the death of Mr. Bisset the following letter was addressed by Jonathan Odell, Esq., Provincial Secretary, at the request of the Governor, "To the Church Wardens, and Vestrymen of the Parish Church, in the City of Saint John":

FREDERICTON, *13th August*, 1788.

GENTLEMEN: The vacancy in your parish by the death of Mr. Bisset, having been mentioned to the Governor, by the Right Reverend the Bishop of Nova Scotia, whose ecclesiastical jurisdiction is, by His Majesty's Letters Patent, extended also to this Province, I am directed by His Excellency to desire you, in behalf of yourselves, and of the Parishioners whom you represent, to recommend a person fit and worthy, to be intrusted with the pastoral charge of the said Parish, in

order that (if approved by His Excellency) the person so recommended, may be presented to the Bishop for Institution, conformably to the practice of the Church of England, as by law established.

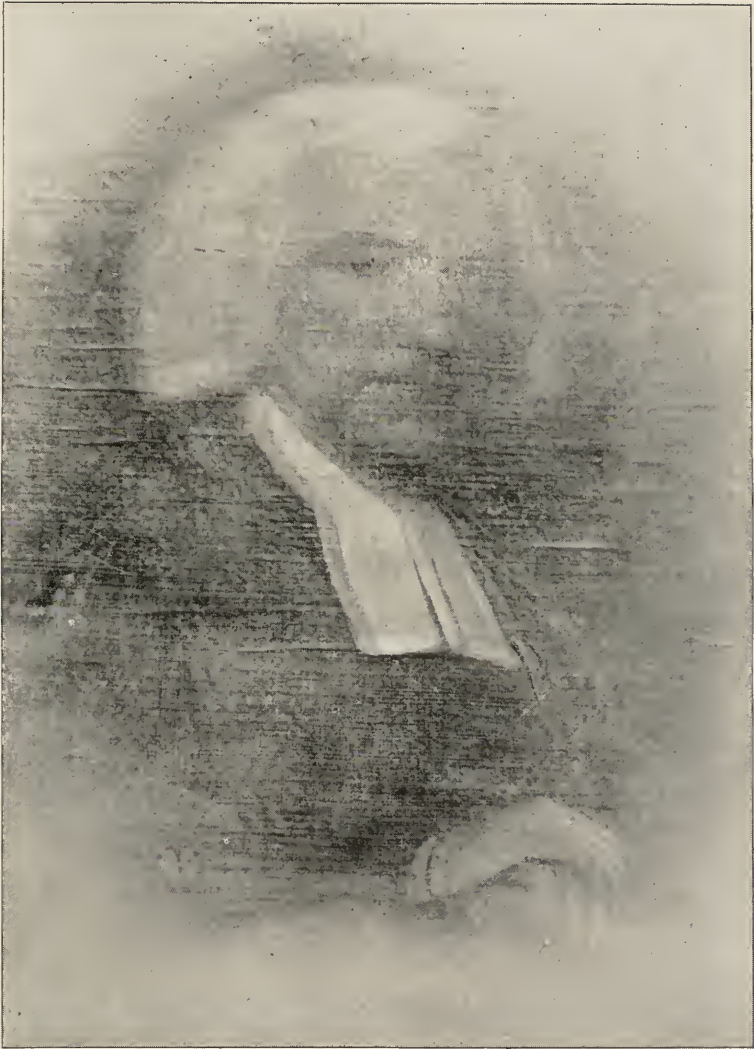
(Sgd.) JON. ODELL.

The parishioners invited the Rev. Thomas Moore, of New York, to succeed Mr. Bisset; but he declined. The Bishop of Nova Scotia then recommended Dr. Byles, who was duly appointed Rector of the Parish.

Dr. Byles was born in Boston in 1734, and graduated at Harvard College in 1751. In 1757, he entered the ministry of the Congregationalists, in which he continued for eleven years. He severed his connection with that body very abruptly, and in 1768 was inducted into the Rectorship of Christ Church, Boston, of which he was the third Rector, where he remained till 1776.

In an address delivered on the one hundred and fiftieth anniversary of the opening of Christ Church, Boston, December 29th, 1873 (when a great grandson of Dr. Byles was present), the Rector, Rev. Henry Burroughs, said:

“The proprietors of this Church on Easter Monday, 1768, empowered and instructed the Wardens, and Vestry, to invite Mr. Byles to be their Minister. They also raised a sum of money to assist in paying his expenses in going to England for admission to Holy Orders, and agreed to give him £100 per annum. He accepted the invitation, sailed for England with proper testimonials, to be laid before the Bishop of London, and was ordained into the Ministry of the Church of England. On his return, September 28th, he was cordially received by his parishioners. He was a faithful and laborious pastor. In our Register, we find ninety-eight baptisms recorded by him in one year. He was a gentleman of amiable character, and very acceptable preacher, and might have continued to be Rector of Christ Church, had it not



REVEREND MATHER BYLES, D. D.

been for the war which resulted in separating the Colonies from the Mother Country. The last Baptism recorded by his hand, was on the 11th of April, 1775; the last burial on Easter Eve, April 15th; and the last marriage on the 17th. The 18th of April (Easter Monday), 1775, is a memorable day in our annals, connecting the history of the Church with that of the nation. It was the last day of the Rectorship of a Clergyman owing allegiance to the King of Great Britain."

In the year 1776, when the British troops left Boston, Dr. Byles went with his family to Halifax, where he was appointed chaplain to the garrison, and also assisted Dr. Breynton, Rector of St. Paul's Church. In 1789, he came to St. John, where he arrived May 4th, and was appointed Rector of Trinity Church. Under date of September, 1789, the Church Wardens, and Vestrymen wrote to the Secretary of the S. P. G. as follows:

SIR: The Church Wardens and Vestry of the Church of England, in the City of Saint John, and Province of New Brunswick, beg leave, through you, to return their very grateful and sincere thanks to the Society for the Propagation of the Gospel in Foreign Parts, for their condescending goodness and attention, in the appointment of the Rev. Dr. Mather Byles to the Rectorship of this Church, and they beg leave to assure the Society, that the same causes which originally induced them to make this gentleman the object of their unanimous choice as the pastor of Christ's flock in this place, continue to operate in the fullest form, and bid fair to render him an eminent servant, in building up Christ's Church on earth, to the glory of God, the comfort and edification of the people committed to his charge, his own honour, and the real advancement of true religion. The experience we have had of his faithful administration for some months past, and his acknowledged piety, abilities, and virtues, afford the most pleasing presage of his future usefulness, and of the most

cordial satisfaction of his Church and congregation, in his discharge of the important offices of his ministry. Under this persuasion, we cannot but most feelingly regret, that the poverty of the circumstances of his congregation in general, renders them utterly unable to make adequate provision for his support, and that of a very numerous and amiable family. The difficulties that have already been encountered in settling in a new country, the effects of which still very heavily press upon us, induce us with humble confidence to hope that the very generous assistance, which has hitherto been afforded to us for the support of a Rector, will not be at present withdrawn. Without it we know not where to turn for relief; indeed, we may say without it, notwithstanding our most earnest wishes to keep and competently to maintain our very worthy Rector, we should not be justified in expecting him to remain with us upon any income in our power to offer him. The people here are by no means indisposed to make every exertion for his support, but their real inability compels us to state these circumstances, and most earnestly to request your influence, Sir, that the allowance he has hitherto received may yet be continued. After a few years we hope to be able to make a competent provision for a Rector, and in the meantime we trust to the long-experienced beneficence of the Society, to continue to us the means of grace and instruction. We can only apologize for this importunity from the information we have received that the time for which the present allowance was originally granted is nearly expired, and the great interest we all feel in the honourable support of the Gospel ministry among us. These considerations will, we hope, have their due weight, and incline the Society to the continuance of their bountiful assistance, which will ever be most gratefully acknowledged, and we flatter ourselves will be attended with consequences extremely beneficial to the interests of religion, and the Church of England in this Province.

We have the honour to be, Sir, with most profound respect,
your most obedient and very humble servants.

To the Secretary of the Society, &c.

Dr. Byles reported to the Society that he found a very decent house, a crowded Church and a people most grateful for the Society's care and attention who received him with every mark of good feeling and approbation. The congregation were still worshipping in the building on Germain Street, but on Christmas Day, 1791, Trinity Church was opened for Divine service, when Dr. Byles preached in it the first sermon. Sixty communicants attended the celebration of the Holy Communion on that day.

On August 14th, 1804, steps were taken to provide a place of worship in Carleton. A house was obtained which was set apart for holding services, and known by the name of St. John's Chapel. Mr. Roger Viets, of King's College, Windsor, was, on his admission to Holy Orders, appointed assistant minister to the Parish, and officiated alternately with Dr. Byles in Carleton. Mr. Viets was master of the St. John Grammar School, and continued as Curate to the death of the Rector. He then went to Digby where he was the Rector, until his death in June, 1829.

Dr. Byles died on March 12th, 1814 in his eightieth year. A mural tablet was erected to his memory in Trinity Church with the following inscription :

SACRED
To the Memory of the
REV. MATHER BYLES, D. D.,
Rector of this Parish
and

Chaplain of the Garrison
Twenty-five years.

Died on the 12th March, 1814,

In his 80th year.

"Father, into Thy hands I commend my spirit."

St. Luke c. 23, v. 46.

This monument was erected by his affectionate wife.

S. BYLES.

The Reverend George Pidgeon.

1814-1818.

The successor of Dr. Byles, and third Rector of Trinity Church, was the Rev. George Pidgeon. He was by birth an Irishman, having been born in Kilkenny, Ireland, in 1762, and graduated at Trinity College, Dublin. He joined the Rifles as an Ensign, and went with the regiment to America, on the breaking out of the Revolutionary War. At its close he went to Halifax, where he was ordained by the Bishop of Nova Scotia, and recommended by him to the Society for the Propagation of the Gospel in Foreign Parts, as worthy of their patronage. He was first engaged as Missionary for Belleisle and also to officiate at Oak Point, and other places adjacent. On August 19, 1795, he became Rector of Fredericton, on the death of Dr. Cooke. He was also Ecclesiastical Commissary. His ministry as Rector of St. John only lasted four years, and, owing to failing health, Trinity Church, was closed for some time before his death. Mr. Pidgeon died unexpectedly, on May 16th, 1818, and was buried in the Old Burying Ground, where his tombstone may be seen, upon which is the following inscription :

Under this Stone
are placed
The earthly remains of the
REV. GEORGE PIDGEON,
Formerly of Trinity College, Dublin,
Late Rector in this Parish,
And Ecclesiastical Commissary in this
Province 23 years.
He died, May 6th, 1818,
Aged 57 years.



REVEREND GEORGE PIDGEON.

In referring to his death, the press said: "His pious and benevolent character, and amiable manners, will long endear his memory to his numerous friends."

The Reverend Robert Willis, D. D.

1818-1823.

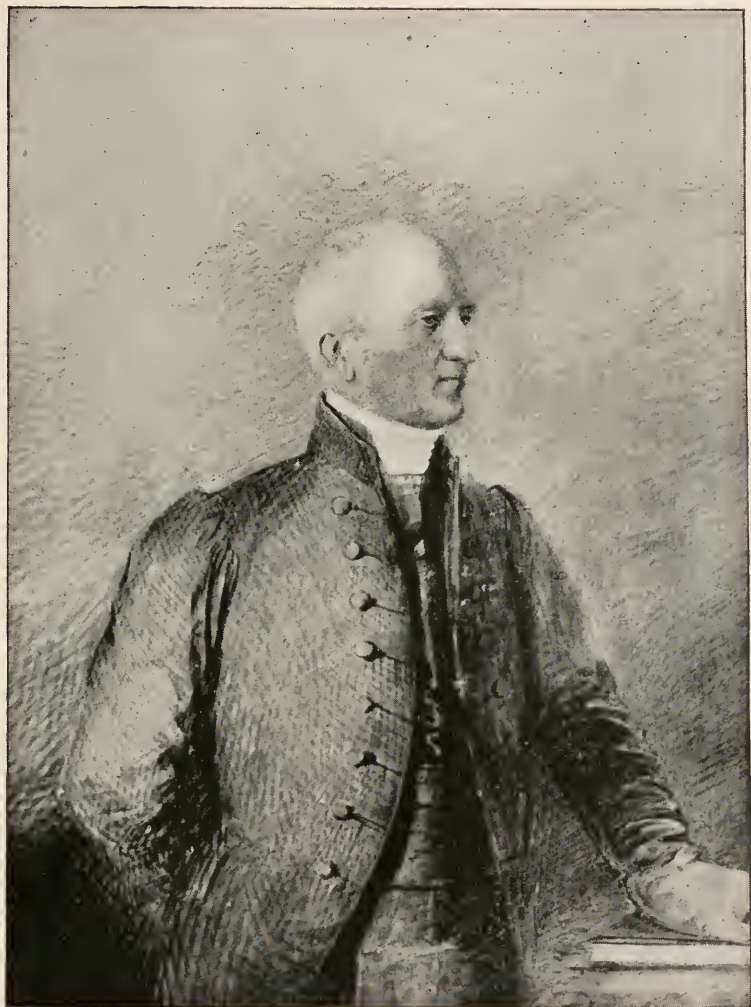
During the illness of Mr. Pidgeon, Mr. Willis, at the request of the Bishop of Nova Scotia, visited St. John, and officiated in Trinity Church. His services were so acceptable to the congregation that, on the death of Mr. Pidgeon, he was presented by His Excellency the Governor to the Rectory of St. John, in August, 1818, and was inducted on November 13th of the same year. Mr. Willis was a native of Durham, England, and came to Nova Scotia as a chaplain in the Royal Navy about the year 1815. In April, 1821, he was appointed Ecclesiastical Commissary.

St. George's Church, Carleton.

During the rectorship of Dr. Byles, in 1804, services were held in Carleton in a building which bore the name of St. John's Chapel. In 1822 St. George's Church was opened for Divine service, and was consecrated by Bishop Inglis in 1826. Carleton was made a separate parish in 1824. This was the first division of the Parish of St. John. In 1819 the Rev. Abraham Wood arrived from England, and was an assistant to Dr. Willis till 1822, when he went to the Grand Lake, having made an exchange with the Rev. Frederick Coster. Mr. Coster was the first Rector of St. George's Church, Carleton, and remained there till his death, on December 12th, 1866.

St. John's Church.

Owing to Trinity Church at this date (1822), not being large enough to accommodate the congregation, it was resolved by the Vestry, on April 16th, that it was expedient to build a Chapel on this side of the harbour. This was the first step taken to build St. John's Church. A committee was appointed to look out for a site. They reported that the Hon. Judge Chipman had offered to present a lot in the North end of the town, on condition that a pew on the floor, and another in the gallery, be reserved for his use; they had also petitioned the Town Council to grant them a sufficient quantity of land at the South-west corner of the Old Burying Ground as a site for the proposed Chapel. The Council granted the site, and the Vestry decided to erect the Chapel upon it. Owing, however, to very conflicting views as to the eligibility of the site, it was subsequently abandoned, and the liberal offer of His Honor Judge Chipman to give a piece of land on the Northern end of Wellington Row having been renewed, it was accepted, and the work of erecting a Church was at once proceeded with. It was a matter of much debate, owing to the cost, whether it should be built of stone or wood: but finally, as is well known, it was decided that stone should be used. The contract price was £3,900, and the architect was Mr. Lloyd Johnstone. It was opened for Divine service in 1825, when Archdeacon Best, of Fredericton, preached from the words, "Peace be within Thy walls." It was consecrated by Bishop Inglis in 1826. Thus we see that the rectorship of Dr. Willis was marked by an extension of the Church in the Western and Northern portions of the city. After this he soon vacated the



REVEREND ROBERT WILLIS, D. D.

rectorship. On the elevation of Dr. John Inglis, Rector of St. Paul's Church, Halifax, to the episcopate of Nova Scotia, Dr. Willis was appointed his successor at Halifax, and also Archdeacon of Nova Scotia. He died at Halifax on April, 21st, 1865, aged 80 years. In St. Paul's Church, Halifax, a mural tablet is erected to the memory of Dr. Willis, with the following inscription :

To the memory of
THE VENERABLE ROBERT WILLIS, D. D.,
Rector of the Parish of St. Paul, and Archdeacon of
Nova Scotia.
This Monument is erected by his Parishioners in testimony
of their affectionate regard for one who presided
over this Parish for a period of Forty Years,
Gaining, by his gentle and conciliatory spirit, the affec-
tion of his people, and by his sympathy and
open-hearted liberality,
The Blessings of the Poor.
He died on the 21st of April, A. D., 1865,
In humble submission to the will of God, and with full trust
in the merits of his Redeemer,
Aged 80 years.

The Reverend Benjamin Gerrish Gray, D. D.

1825-1840.

On the removal of Dr. Willis to Halifax, the Society for the Propagation of the Gospel in Foreign Parts, appointed as his successor the Rev. George Best, whom the Bishop also made his Commissary for New Brunswick. His Excellency the Governor, in whom the

presentation was vested, as the Representative of the Crown, was unfavourable to Mr. Best leaving Fredericton, so he remained there, and the Rev. B. G. Gray received the appointment to the Rectorship. Mr. Gray was born in Boston in 1768, and went with his father to Halifax in 1776. He graduated at King's College, Windsor, and proceeded to England to further complete his studies. For scientific pursuits, and the fine arts, he had much taste. In 1805 Sir John Wentworth sent to Moore, the poet, a pen and ink sketch of a landscape in Nova Scotia executed by Mr. Gray. He was ordained by Bishop Inglis at Halifax in September, 1796. He first acted as Chaplain and Teacher to the Maroons—a wild, savage race, descended from African slaves, and who migrated from Jamaica to Preston, near Halifax. In 1819 he was appointed Rector of St. George's Church, Halifax, where he remained till he came to St. John in 1825. On the death of Archdeacon Best, Rector of Fredericton, he was nominated his successor, and strongly urged by the Bishop to accept the office; but as such acceptance required him to leave his congregation in St. John, he felt it his duty to decline.

Grace Church, Portland.

For many years, Dr. Gray had the Parish of Portland, and a large stretch of country, comprising the eastern portion of the county, under his charge. In October, 1828, steps were taken to build a Church in Portland, and on August 16th of the following year, a Church which bore the name of Grace Church, was opened for Divine Worship. The Church was so crowded, that many were unable to get in. Dr. Gray preached from St. John, iv., 24: "God is a Spirit, and



REV. B. G. GRAY, D. D.

they that worship Him, must worship Him in spirit and truth." The prayers were read by his son, Rev. J. D. W. Gray. The Church was consecrated by Bishop Inglis, on September 15th, 1835, and the Rite of Confirmation, the first held in Portland, was administered to thirty-five candidates. Until there was a resident clergyman in Portland, Dr. Gray, or his Curate, held service there every Sunday evening. It was the first free Church in the Diocese. In November, 1833, Dr. Gray sustained an irreparable loss in the death of his wife, who, together with a female servant, perished in a fire, which burnt down the Rectory on Wellington Row. His library was also destroyed, as well as the Parish Registers. In 1835 the first evening service was held in Trinity Church. Previous to that date evening service had been held in a building at Breeze's Corner, King Square. Dr. Gray remained Rector till 1840, and Chaplain to the Garrison in the City, to the time of his death, which took place on February 18th, 1854, in the eighty-sixth year of his age, and fifty-eighth of his ministry.

A mural tablet to his memory was erected in Trinity Church, bearing the following inscription :

Erected by the Vestry of Trinity Church
to the Memory of the
REV. BENJAMIN GERRISH GRAY, D. D.,
14 years Rector of this Parish,
27 years Chaplain of the Garrison,
Died Feb. 18th, 1854,
Aged 86 years.
Sound in Doctrine,
In Labours abundant,
A Father to the Poor.

The Reverend John William Dering Gray, D. D.

1840-1868.

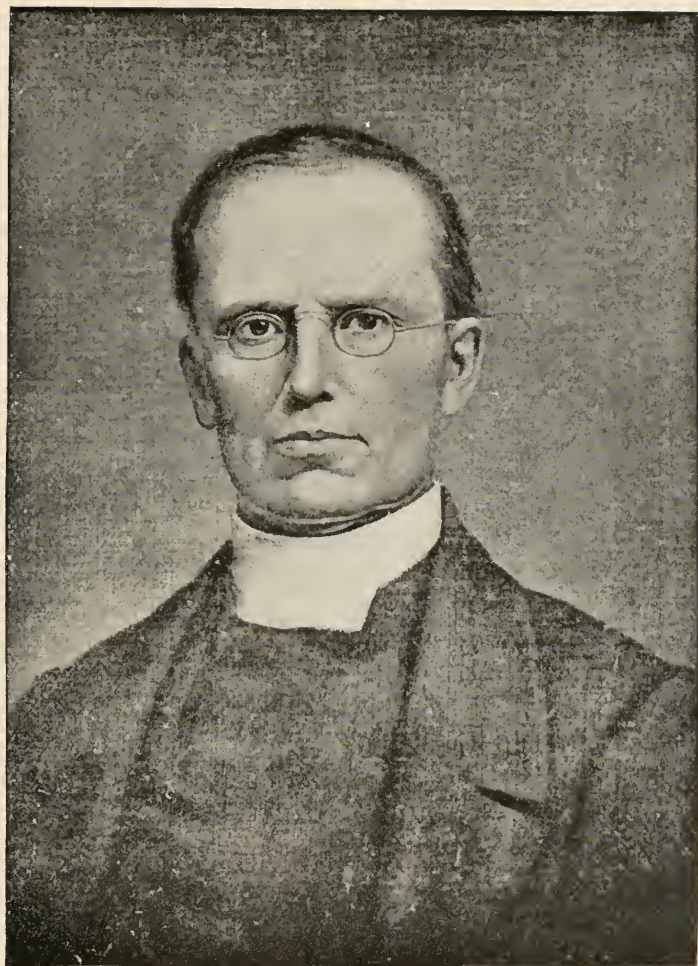
The Rev. J. D. W. Gray was the son of his predecessor. He was born at Preston, near Halifax, on July 23rd, 1797, and graduated at King's College, Windsor, in 1818. He was ordained Deacon and Priest in London, and, after an absence of one year, returned to Nova Scotia. His first charge was Amherst, where he remained till 1826, when he came to St. John as Curate to his father, whom he succeeded as Rector in 1840.

St. James' Church.

Through the increasing number of the Church people, it was deemed advisable to erect a Church in the Southern portion of the city. On May 15th, 1848, a committee was appointed to look out for a site for a new Church in "Lower Cove." The site selected was on Main street, measuring eighty feet by two hundred, and for which £400 were paid. A contract was entered into with Messrs. Dykeman & Olive to build for £1,142. It was completed in 1851, and consecrated in the same year by Bishop Medley on October 22nd. The Rev. John Armstrong was the first Rector, and in 1852 the Southern portion of the city was formed into a separate Parish by the name of St. James.

Another change was effected in 1853, when the Northern portion of the city was made into a Parish by the name of St. Mark, of which the Rev. George M. Armstrong was the first Rector.

For many years Dr. Gray was one of the Board of Governors of King's College, Windsor, whose convocation conferred upon him, in 1846, the honorary



REVEREND J. D. W. GRAY, D. D.

degree of Doctor of Divinity. Not only was Dr. Gray a distinguished graduate of his College, but he took a great interest in its progress and prosperity. At the request of Dr. Inglis, Bishop of Nova Scotia, and the Board of Governors, he went, in 1846, to England to plead its cause, and raise funds for its endowment.

While faithful in the discharge of all his ministerial duties, it was as a preacher and reader that Dr. Gray excelled. It was evident that he regarded the pulpit as the most effective instrumentality for preaching the gospel and feeding the flock, so that his sermons were his chief and greatest care. He was not only gifted with much ability, but also with a good voice, graceful delivery, and clear enunciation, so that nothing was wanting to make his sermons powerful and effective. He was also an able controversialist, and wrote several able and valuable pamphlets, the most notable of which was one entitled "*A Letter to Members of the Church of England, in Reply to a Letter from Edmund Maturin, M. A., late Curate of St. Paul's, Halifax, N. S.*" Of this "Letter," Bishop Medley, in his charge delivered in the Cathedral, Fredericton, 1859, said :

"Mr. Maturin's first pamphlet has already met with a full and convincing answer, written by one of our own body, to whom I desire to return my own thanks publicly, for his well timed, and able defence."

The Sunday School was a branch of work in which Dr. Gray took special interest ; indeed, it was during his Rectorship, that we see that valuable institution rising and taking an important place in the work of the Church in the City. There are still among the present teachers, some who look back with loving and grateful remembrance to the valuable aid they

received from Dr. Gray in their work, and to the privilege of having been associated with him in it. To perpetuate his memory, the teachers had a fine oil portrait painted of their beloved Rector, and placed in the teacher's room of the School House. It was saved in the Great Fire, and still adorns the room in which the teachers' meetings are held.

In 1860, after thirty years' laborious work, Dr. Gray's health gave way, and he went to England in the hope that the change and rest thus afforded him would re-establish it. In this expectation he was not altogether disappointed, for on his return he was able to take part in the duties of his parish and preach on Sunday morning. With the help of a Curate, he continued his work until the autumn of 1867, when his health again gave away, and he was obliged to abandon his duties. He went, accompanied by Mrs. Gray, to Halifax on a visit to his son, and never returned. His health continued to decline, and on February 1st, 1868, he entered his rest at the age of seventy years, after a connection with Trinity Church of forty-two years—fourteen as Curate, and twenty-eight as Rector.

On Thursday, February 6th, 1868, the following resolutions were passed by the Vestry :

Resolved, That this Board, in recording the death of the Rector of this Parish, the Rev. J. W. D. Gray, D. D., would in all humility bow to the heavy affliction laid upon them. At the same time they would record their deep regret for the loss of a beloved Rector, who for forty-two years ministered to the spiritual wants of this people; who, himself grounded in the teaching of God's holy Word, upheld its authority in matters of faith and practice, who ever maintained the Protestant principles of our Church and commanded the esteem and love of all the people of God, who,

in his life-time, by his general attainments, stood in the fore front of the Christian ministry, and in his death will long be remembered by the Church of Christ for his Catholic spirit, and unswerving adherence to the truth.

Resolved, That, to commemorate the connection of the late Rector with this Church, a mural tablet, with an appropriate inscription, be erected by the Corporation.

Resolved, That the Wardens and Vestry deeply sympathize with Mrs. Gray, in the very heavy bereavement she has been called upon to endure. That, whilst they, in some measure, realize their own loss by the death of their Rector, they are conscious that a heavier blow has fallen upon her who is called to mourn the severance of the holiest tie of our earthly state, and they would utter the prayer, that He, who is the widow's stay, will bless, keep and comfort her in her affliction.

On the following Sunday, February 9th, 1868, Memorial Sermons were preached in Trinity Church; that in the morning by the Rev. Canon Harrison, Rector of St. Luke's Church, Portland, from the text, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season." Job, v., 26. The evening sermon was preached by the Rev. George Armstrong, Rector of St. John's Church.

In accordance with the Resolutions of the Vestry, a mural tablet was erected by the Corporation to the memory of Dr. Gray, bearing the following inscription:

Erected by
The Corporation of Trinity Church, in Memory of the
REV. JOHN WILLIAM DERING GRAY, D. D.,
14 years Curate and 28 years Rector
of the Parish of Saint John,
A native of Nova Scotia, and a

Graduate of King's College, Windsor, N. S.

Died at Halifax, N. S., Feb. 1st, 1868,

Aged 70 years.

“A Ripe Scholar and an Able Divine,
An uncompromising Defender of the Protestant Faith,
Kind and Courteous, he lived beloved and revered,
And died universally lamented.”

A tombstone marks the spot where Dr. Gray was buried in the Churchyard of St. John's Church, near Halifax, N. S., and bears the following inscription:

REV. J. W. D. GRAY, D. D.,

Rector of St. John, N. B.

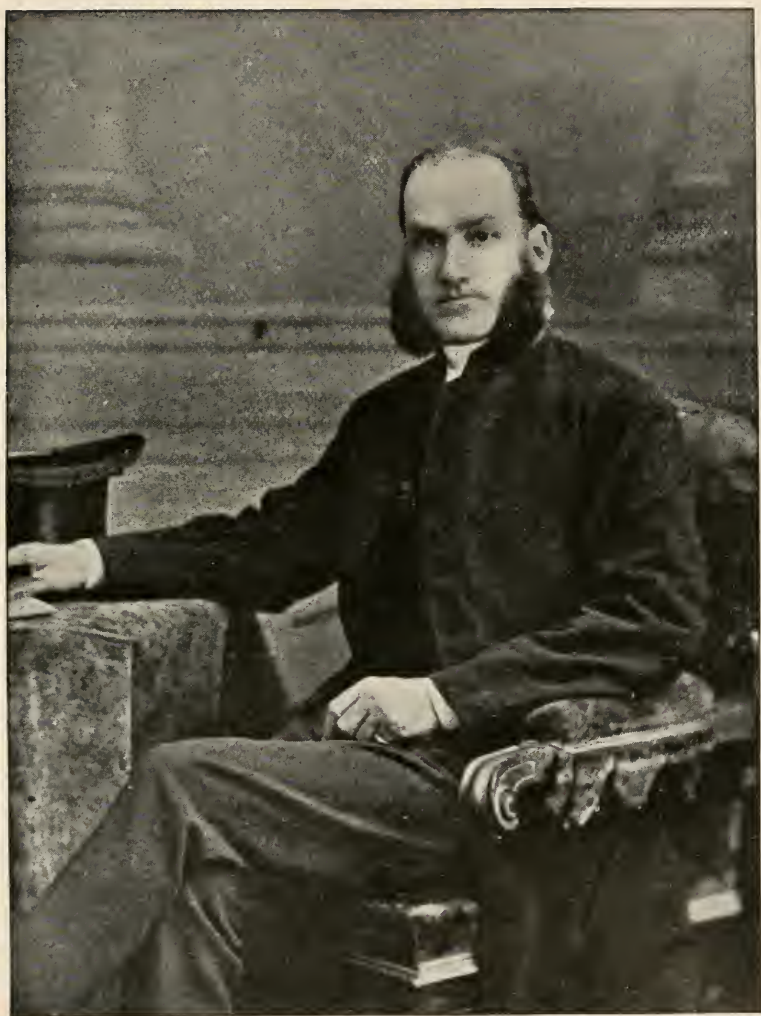
Born 23d July, 1797; died 1st February, 1868.

He is not dead whose glorious mind,
Lifts ours on high;
To live in hearts we leave behind,
Is not to die.

The Reverend James I. Hill, M. A.,

1868-1873.

In April, 1867, the Rev. Jas. J. Hill came to St. John as Curate to Dr. Gray, and became his successor in the Rectorship on April 11, 1868. He is a native of Nova Scotia, and graduated at King's College, Windsor. His first charge, after being ordained, was Newport, N. S., where he spent nine “happy years.” He then came to St. John, where his labours were much appreciated, but, owing to want of health, he felt constrained to resign his charge in May, 1873. Since that time he has had charge of a Parish in the



REVEREND JAMES HILL, M. A.

Diocese of Antigua for three years: then he was Rector for one year of the Parish of St. George in the Island of Dominica. He then returned to Nova Scotia, and took charge of the Parish of St. George, Halifax, in the absence of the Rector. He next accepted the position of Principal and Chaplain of The Hellmuth Ladies' College, which he held for eighteen months, when he was elected Rector of the Parish of Woodstock, Ontario, where he remained eight years. Since June, 1888, Mr. Hill has resided in Toronto, where he acts as Assistant Minister in St. Philip's Church.

The Reverend Frederick Hervey John Brigstocke, D. D.

1873 —

On the resignation of the Rectorship of Trinity Church by the Rev. James Hill, the Parishioners, chiefly on the nomination of the Very Reverend R. Payne Smith, Dean of Canterbury, unanimously elected the Rev. Frederick H. J. Brigstocke, on July 21st, 1873, to be his successor.

Mr. Brigstocke is a native of Wales, having been born at Walwyn's Castle, Pembrokeshire, on May 18th, 1841. His early education was carried on at home, until he went to the University of Oxford, where he obtained an Exhibition at Jesus College, and took his degree of Bachelor of Arts in December, 1862. He was ordained Deacon in 1864, in the Chapel in Farnham Castle, Surrey, by Bishop Sumner, then Bishop of Winchester; and Priest in 1865 in the same place, and by the same Bishop. His first two years as Curate were spent at Chobham, Surrey, of which the Rev. S. J. Jerram was the Vicar, and in 1866 he was

offered the Curacy of Ewelme, Oxfordshire, of which the Rev. Canon Payne Smith, D. D., Regius Professor of Divinity, in the University of Oxford, was then Rector. He gladly accepted the offer and remained there five years until Dr. Payne Smith was appointed Dean of Canterbury, when (September, 1871) he removed to Newcastle-on-Tyne, to take charge of the Parish of St. John, with a population of 10,000. There he laboured for two years, when he received the intelligence that the Parishioners of St. John, New Brunswick, had unanimously elected him to be their Rector. He accepted the call made to him, and came out with his family in September, 1873, landing at Halifax on the 20th. He remained in Halifax for a day or two, and preached in St. Paul's Church on the 21st, from 1 Pet., ii., 6, 7. The following week, he arrived in St. John, and preached his first sermon in Trinity Church on Sunday, September 28th, from 1 Pet., ii., 5.

In 1877, he shared with his congregation the loss of Church and School House, and with the majority of his fellow-citizens, the loss of home and household goods in the Great Fire of June 20th. As soon as possible the work of rebuilding the Church was begun, and throughout the whole of the work, Mr. Brigstocke was chairman of the Building Committee. In 1876, with the help of several active churchmen, he succeeded in establishing a Church of England Institute for the City and County of Saint John, which has proved a great benefit and pleasure to the members of the Church of England, and since that time has been annually elected its President. In the same year (1876) he was appointed by the Bishop, Honorary Canon and Trustee of Christ Church Cathedral, Fredericton. In



REVEREND FREDERICK H. J. BRIGSTOCKE, D. D.

1883, he was elected one of the Delegates from the Provincial Synod of Canada to represent the Canadian Church at the General Convention of the American Church, which was held that year in Philadelphia; and in 1888, he received the honour of being chosen by the Bishop to act as his Commissary during his absence of several months from the Diocese. From 1885 to 1889, he was Chaplain of St. George's Society. At the present time, Dr. Brigstocke is Rural Dean, President of the Sunday School Teachers' Association, one of the Governors of King's College, Windsor, a Trustee of the Church School for Girls in Windsor, a Governor of the Wiggins Male Orphan Institution, a member of the Board of Governors and Trustees of the Madras Board, a Vice-President of the Diocesan Church Society, and a Vice-President of the Society for the Prevention of Cruelty to Animals. In 1889, the Degree of D. D. *honoris causâ* was conferred on him by King's College, Windsor. It is needless to say that during the eighteen years of his Rectorship many changes have taken place in the Church and Parish; some have come by the lapse of time, and others by the decision of judgment, but all, we trust, have redounded to the glory of God, and for the strengthening the walls of our spiritual Zion.

Trinity Church,

1877-1891.

Arise, O Lord, into Thy resting place ; Thou, and the
ark of Thy strength). — Ps., cxxxii., 8.

Trinity Church,

1877-1891.

After the destruction of "Old Trinity" Church by the Great Fire on June 20th, 1877, as recorded above, the congregation became necessarily scattered through various parts of the city, and Portland. By arrangement with the Rev. G. M. Armstrong, the Rector held a service every Sunday morning at 11 a. m. in St. Mary's Church (Waterloo Street), and a week day service on Wednesdays in St. John's Church; and by arrangement with the Rev. Canon DeVeber, he held an evening service on Sundays in St. Paul's Church at 6 p. m. The Sunday School was held by kind permission of Mr. Armstrong in St. Mark's School-room at 9 a. m. These arrangements continued till Sunday, July 7th, 1878, when, by the kind permission of the Governors and Trustees of the Madras Board, services were held for the congregation, by license from the Bishop, in the Central Madras School, Duke Street, where it was a pleasure to be again assembled together within the precincts of our own Parish. The congregation continued to worship there till they moved in due time into their own building.

The Royal Arms, which, since the destruction of the Church in 1877, had been in the care of F. B. Hazen, Esq., were now placed in the Madras School House, where they remained till February, 1880, when they were set up in the New School House, and from thence

they were taken and placed in the Church in December, 1880.

The work of rebuilding the Church and repairing the waste places was immediately taken in hand, though, when all were deprived of house and home, it was not easy to settle down to the work, or even always find a place for the Vestry to meet in. The Building Committee consisted of Rev. Canon Brigstocke, Chairman; Messrs. J. Sears, C. W. Weldon, Simeon Jones, W. F. Harrison, James McNichol, Jr., S. K. Foster, John Magee and James H. McAvity. After some preliminaries were settled, and much deliberation had taken place as to the size and character of the buildings to be erected—for the Corporation did not forget the noble example of the Loyalists, and it was therefore their aim to build, as far as possible, a Church and School House of large and beautiful proportions—the plans furnished by Messrs. Potter and Robertson, Architects, of New York, were adopted, and the work of constructing Church and School House entrusted to their hands. This was done in November, 1877. When, however, tenders were received from Contractors in the spring of 1878, it was found that the cost of erecting the building would far exceed the amount for which the architects had been instructed to prepare the plans. It was, therefore, decided to abandon the plans adopted, and invite Messrs. Potter and Robertson, and other Architects, to prepare others. The plans furnished by Mr. W. T. Thomas, Architect, of Montreal, were accepted, and the work of rebuilding was proceeded with. The tender of Messrs. J. G. McDonald & Co., being the lowest, was accepted, and a contract entered into with them on November 16th, 1878, to erect both

Church and School House for the sum of \$55,985. The Contractors commenced their work on the grounds as soon as the weather in 1879 permitted. The School House was begun April 28th.

Laying the Corner-Stone of Church.

The building of the Church went on simultaneously with the School House, and arrangements were made for laying the corner-stone with due religious ceremonial. The day chosen was Monday, May 19th, as the 18th was Sunday, it being our desire to connect the New Church with the day on which the Loyalists landed, and so, as far as we were able, perpetuate the historical associations of the past.

On the day mentioned, the Lord Bishop of the Diocese assembled with the Clergy, the Church Wardens and Vestrymen of Trinity Church, the Teachers and Scholars of the Sunday School, the Vestrymen of other Churches, the Mayor, Recorder, and members of the Common Council, in the Madras School Building, Duke Street, at 2 p. m., and marched in order to the Church Grounds, which were decorated with flags, and where seats had been erected for the Sunday School scholars and others. The following Clergy was present: The Rev. Canon Brigstocke, Rector; Rev. Canon DeVeber, Rev. Canon Walker, Rev. Dr. Jarvis, Rev. D. W. Pickett, Rev. J. R. Campbell, Rev. H. M. Spike, Rev. T. E. Dowling, Rev. F. Partridge, Rev. F. Alexander, Rev. G. Gardner, Rev. E. A. Warneford, Rev. G. H. Sterling, Rev. E. S. Woodman, Rev. F. Sill, Rev. L. G. Stevens, Rev. W. F. Wilkinson, Rev. S. J. Handford, and Rev. W. Greer. The office used was the one appointed by the

Bishop. The prayers were said by the Rector, the Special Lesson was read by Rev. Canon DeVeber, and the Hymns were sung by a choir composed of members from the various Church choirs. At the appointed place, the Church Warden handed to the Bishop a silver trowel, with which His Lordship proceeded to duly lay the corner-stone. The trowel bore the following inscription :

Presented by
THE RECTOR, WARDENS, AND VESTRY
of
TRINITY CHURCH,
in the
CITY OF ST. JOHN, N. B., CANADA,
to the
METROPOLITAN OF CANADA,
May 19th, 1879,
At the laying of the
Corner-Stone of
TRINITY CHURCH,
In the said City,
TO REPLACE THE CHURCH
Destroyed in the
GREAT FIRE,
June 20th, A. D. 1877.

In a cavity cut in the Stone, a box, made of the copper which formed the dials of the old clock was placed, containing the following documents: History of Trinity Church, signed by the members of the Corporation, together with the names of the members of the Church Choir; Hannay's History of Acadia; St. John Directory; Barnes' Almanac; Stewart's History of the Great Fire; Eleven Stereoscopic Views of Buildings in St. John; Sermon of Rev. J. Hill, preached on

May 18, 1873; Likeness of Dr. Gray; Coloured Lithograph of the Fire; Newspapers: Copies of the *Daily Telegraph*, *Daily News*, *St. John Globe*, for June 22nd, 23rd, 25th and 27th, 1877; together with copies of the *Daily Telegraph*, *Daily Sun*, for May 19th, 1879, and *St. John Globe* for May 17th, 1879; Unsigned Bank of New Brunswick Notes; Coins of the Dominion with a coin presented by Mr. Cook which was recovered by a diver near the coast of Halifax; Photograph of the Lord Bishop of Fredericton; Photograph of the Rector of Trinity Church; St. John City Government for 1879-80; Trinity Church Accounts for 1871, '73, '74, '75, '76, '77, '78, '79; City Accounts, and Municipal Accounts.

After the corner-stone had been laid, and Hymn 306, "Church Hymns," had been sung, the Bishop delivered the following address:

"Dear Brethren, and Brethren of the Laity:

"I would not be willing to let you go on an occasion like this, without a few words of encouragement, and for the purpose of pointing out some of those duties, and services devolving upon those who are to-day engaged in laying this foundation stone. The day upon which we are met is one that derives some celebrity from the fact, that it is the Anniversary of the Landing of the Loyalists. If we were met for a political object, there might be differences of opinion, as to the day of our selection, for the verdict of the present day may be different from the verdict of those who were contemporaries of the Loyalists as to the great Revolution. But in the present case no such difficulties arise for our consideration. The lesson which we should draw from the day upon which we are met is, that the same principles of self-sacrifice which distinguished the Loyalists ought to distinguish us. It is not that they were adherents to the cause of their King, but that

they were self-sacrificing, and that alone will hand down their names to posterity. First of all, then, we ought to engage in this great work in a spirit of self-sacrifice. We should not come here to spend the money of others, but our own, and we should put our own labour, and our own prayer into the work. I trust that as those who called me to officiate on this occasion, are the descendants of the Loyalists, they will prove themselves to be true sons of their fathers, by their self-sacrificing spirit. But what are we met to do to-day? To raise a house for the worship of God, and for the praise of the Father, Son, and Holy Spirit. Take care, then, that in the meantime, while this house is in course of erection, your conduct may be such as to conform to the noble work in which you are engaged.

“One last thought, and I have done. I see in the form of laying the corner-stone the words: ‘Here may the gospel of salvation be freely proclaimed, and the rich and poor meet together to worship the Lord, the maker of them all.’ According to the Doctrine of this form, the house is not for the rich alone, but for the rich and poor. Let this fact be always borne in mind. You have a glorious opportunity of building up a strong and powerful congregation in connexion with this Church, if you will only make use of it. If you will only throw the Church open freely to all, give your quarrels to the winds, and sacrifice a portion of your feelings for the sake of Jesus Christ our Lord and Saviour.

“I can only conclude with the prayer, that God’s blessing may be upon the work in which you are engaged.”

At the close of the Bishop’s Address another hymn was sung, and His Lordship pronounced the Benediction.

It is noteworthy that among those who were present, notwithstanding it poured with rain, was Miss A. Thompson, daughter of Mr. W. Thompson, who gave the bell to “Old Trinity.” She was also present at

the opening of the Church on Christmas Day, 1791, had attended the ministry of all the Rectors, and so formed an interesting link between the old and new Church. She died February 29th, 1880, aged 93 years.

The work of construction went on without interruption—there were no strikes and no accidents—and on January 13th, 1880, the Corporation accepted the charge and use of the School House from the contractors, it being deemed most desirable to have a more commodious room for the congregation than the Madras School afforded. Arrangements were accordingly made for holding services in the School House, and, having obtained a license from the Bishop for that purpose, it was opened for worship on Sunday, February 1st, 1880. It was a great comfort to be again worshipping in a commodious building of our own, and enter once more on the regular work of the Parish. The congregation by this time was fairly gathered together, and filled the large room, which had seating capacity for five hundred persons.

The Church.

We here subjoin a full description of the Church, which now occupies our noble site, and which, we think, not unworthily takes the place of the venerated edifice, which once stood there.

The style of architecture is late early English Gothic, and its chief dimensions, inside measurements, are as follows: Length, 150 feet; depth of chancel, 40 feet; width of chancel, 33 feet; width of nave, 34 feet; width of aisles, 14 feet; height from floor to edge of roof, 64 feet. The height of Tower and Spire, which terminates in a vane of the same design as that

which was on the old Church, is 210 feet. The walls are built of limestone of rough ashlar, laid in regular courses, with freestone trimmings on a heavy base of granite. The pillars in the nave are formed of one piece of polished grey granite, with carved capitals, and surmounted with arches of deeply moulded free-stone. The woodwork in the interior is of black ash, with black walnut mouldings. The seating capacity is 800. The exterior of the church is severely plain, except in the West front, where is the main entrance, with a flight of handsome steps of granite, and richly moulded archway, terminating in a cross over the doors. Standing on a high elevation from Germain Street, the Church altogether presents a handsome appearance.

The Windows.

With the exception of three in the Clerestory, the windows are all filled with stained glass, and have been placed by different donors, as memorials of deceased relatives or friends, and form a feature of great interest and striking beauty.

First among these, we must make mention of the East window, which is a work of the highest art. It consists of seven large lights, fifteen feet high, surmounted with a head of decorated tracery. It was the handsome gift of Lewis Bliss, Esq., London, England, who was once a member of the congregation. The subject of the window may be described as an epitome of our Lord's life, comprising, as it does, its first and last scenes. Of the former, there are, the Annunciation of the Virgin Mary, The Nativity, The Visit of the Magi, The Flight into Egypt, Jesus in the Temple, and a scene in Nazareth; of the latter,

there are, The Last Supper, The Agony in the Garden, Our Lord before Pilate, The Crucifixion, The Burial, and the Resurrection. There are also the prophets who foretold the several events, viz.: Isaiah, Micah, Jeremiah, and David, together with the four Evangelists who recorded them.

At the bottom of the light on the south side there is the following inscription:

“To the honour and glory of God, and in thankful acknowledgment of many mercies received throughout a life of 87 years, and also in loving memory of his father, the Honourable Jonathan Bliss, late Chief Justice, and President of the Executive and Legislative Council of the Province of New Brunswick, and of his mother, Mary Bliss, and of his three brothers, John Worthington, William Blowers, and Henry, this window is dedicated by Lewis Bliss, A. D. 1880.”

The tracery at the top of the window has cherubims in three compartments, with the words, “*Te invocamus*,” “*Te adoramus*,” “*O beata Trinitas*.” In the apex are the arms of the donor, with the motto “*Virtus sola felicitas*.” The designer and manufacturer was J. Kempe, Esq., London, and reflects the greatest credit on his artistic taste, and executive skill.

The West window, consisting of three large lights, is filled with rich stained glass representing (conventionally) the Transfiguration, and was the generous gift of Dr. Botsford, Miss Murray, and Mrs. Charles Hazen. The South light, given by Dr. Botsford, bears the following inscription:

“In memory of Hon. Wm. Botsford, died 1864, aged 91. Sarah Botsford, died 1850, aged 75; a tribute of filial affection.”

On the centre light, given by Miss Murray, is the following :

“To the glory of God, and in memory of John Murray, died August 30th, 1794; also of Thomas Murray, died September 6th, 1834.”

On the North light, given by Mrs. Chas. Hazen, is the following :

“In memory of a beloved husband, Charles Hazen, who died February, 1880, aged 78 years.”

The window was executed by Messrs. Clayton & Bell, and cost, exclusive of duties, etc., £415.

The window at the West end of the North aisle consists of two lights, which are filled with stained glass, representing two miracles connected with the Apostolic Ministry, viz.: The Draught of Fishes, and Feeding the Five Thousand. It was the gift of George Wiggins, Esq., Windsor, and erected to the memory of his mother. It bears the following inscription :

“In memory of Letitia Frances Wiggins, relict of the late Stephen Wiggins, Esq., died Nov. 16th, 1868, aged 75 years.”

The aisle windows, together with two at the bottom of the nave, making in all thirteen, are the work of Messrs. Clayton & Bell, London, and are, with two exceptions, Memorials. Each one is filled with a representation of one of the Apostles in the following order :

1. *St. Peter*, by the Sunday School, with the inscription : “Erected to the Glory of God, by Trinity Church Sunday School, A. D. 1880. “Feed My Lambs.”

2. *St. Andrew*, by Mrs. Chas. Merritt, with the inscription : “C. M., Feb. 27, A. D. 1878.”



TRINITY CHURCH, INTERIOR VIEW. (EAST),
1880.

3. *St. James*, by Dr. Bayard, with the inscription :
‘Erected by Wm. Bayard, in memory of Susan Maria, his wife, who died December 9, 1876.’

4. *St. John*, by Mrs. Boyd, with the inscription : “To the glory of the Triune God, and in memory of John Boyd, M. D., born July 1st, 1792. Died 27th August, 1857.

5. *St. Philip*, by Mrs. Thurgar, with the inscription :
“In memory of John Venner Thurgar, who died February 29th, 1880, aged 83 years.”

6. *St. Bartholomew*, by Mrs. Parker, with the inscription :
“In memory of the Hon. Robert Parker, Chief Justice of New Brunswick. Died November 24th, 1865.”

7. *St. Matthew*, by Miss Tisdale, with the inscription :
“In memory of Walker and Eleanor Tisdale, Loyalists, A. D. 1783; also of their children, Charles William and Thomas E. Gilbert Tisdale.”

8. *St. Thomas*, by Mrs. W. Colebrooke Perley, with the inscription : “Erected to the memory of Moses H. and Jane Perley, in accordance with the desire of their son, the late Mr. W. Colebrooke Perley, A. D. 1880.”

9. *St. James the Less*, by Mr. W. L. Prince, with the inscription : “Presented by W. L. Prince, A. D. 1880.”

10. *St. Simon*, by Mr. Jas. Seeds, with the inscription :
“In memory of Samuel and Mary Seeds, A. D. 1880.”

11. *St. Jude*, by Mr. J. M. Robinson, with the inscription :
“Beverley Robinson, Esq. Born, June 11th, 1797. Died, Nov. 30th, 1875; son of Hon. John Robinson, one of the Loyalists.”

12. *St. Matthias*, by Mr. George Hare, with the inscription : “Erected to the memory of Charles Hare, R. N., and Mary Stewart Hare, by their son, George Hare, A. D. 1880.”

13. *St. Paul*, with the inscription : “Erected to the memory of Thomas Merritt, who died Oct. 9th, 1869; also of Catherine Eliza, his wife, who died Aug. 24th, 1878, by their daughters.”

In the Baptistry there is a large triple light window; the centre light of which is filled with a representation of The Good Samaritan, and was erected to the memory of George Swinney, Esq., and his sister, and bears the following inscription :

“In memory of George Swinney, born, A. D. 1787. Died A. D. 1855. Founder of a Charity for Widows and Orphans in the City of St. John; also of his sister Eleanor, born, 1783, died 1861.”

The other two lights were the gift of Mr. John Sears, Church Warden. The one on the right hand is filled with a representation of Christ as The Good Shepherd, and bears the following inscription :

“Filial memory of Thatcher Sears, born A. D. 1752; died, A. D. 1819.”

The one on the left has Christ blessing little children, with the following inscription :

“Sacred memorial of Capt. John Bouchier Sears, fifth son of John and Ann; lost at sea, 1874, aged 26 years.”

There is also in the Baptistry, in the east wall, a window, consisting of a single light, in memory of the late Rev. J. W. D. Gray. It contains a representation of Christ placing a Child in the midst, with the text at the bottom, “Except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven.” On the window-sill there is a brass plate, with the following inscription :

Erected by loving and grateful friends,
To the memory of
THE REV. J. W. D. GRAY, D. D.,
Rector of Trinity Church,
Who died Feb. 1st, 1868, aged 71.
“The memory of the just is blessed.”

The Font.

The font is placed at the east entrance, and was the gift of Mrs. W. P. Ritchie and Miss S. E. Hazen. It is octagonal in form, and about five feet high. The Bowl is of Caen stone, and rests on a base of freestone, which bears the following inscription :

“To the glory of God, and in memory of Robert Fraser Hazen, and Johanna, his wife.”

On the different sides of the Bowl are carved the emblems of the four Evangelists and other Christian symbols.

The Pulpit.

The Pulpit was the handsome gift of Mr. H. Lawrence Sturdee, as a memorial of his father, Mr. H. P. Sturdee, who was a regular attendant of Trinity Church for forty years. It is built of Ohio stone, with trimmings of Caen stone, and some red granite. It is hexagonal in form, and the various panels of the body of the pulpit are carved with Christian emblems. On the front panel is the text, “Be ye doers of the Word, and not hearers”; and on either side is carved an angel, holding a book. On the foundation stone, near the floor, is the following inscription, carved in raised letters :

“To the glory of God, and in memory of Henry Parker Sturdee, who died Aug. 13th, 1880, aged 72 years.”

The whole structure is about seven feet high, of good design, and well proportioned, and forms one of the most noticeable features in the interior of the church.

The Lectern.

The Brass Eagle Lectern was the generous and beautiful gift of Mrs. W. Colebrooke Perley, as a memorial of her deceased husband. The Eagle, which is of good form to hold the Holy Bible, rests on an elaborate and artistically designed pedestal. At the base there are four panels, on which are engraved the emblems of the four Evangelists, and the whole rests on four lions. The wide moulding at the base, in front, bears the inscription :

“In memory of an affectionate husband, W. Colebrooke Perley, A. D. 1880.”

It stands about seven feet high, and is a piece of exquisite workmanship. It was manufactured by Messrs. Cox & Sons, London, and cost, exclusive of duty, etc., £140.

The Sanctuary.

As a Reredos has not yet been erected, the Sanctuary at present lacks the dignity and beauty which belong to it. It is, however, furnished with the gifts of many kind friends and members of the congregation. The Holy Table was given by Miss Sears (now Mrs. J. Walters); the wood tiling on which it stands was placed there by the Rector, while the Sedilia on the south side, and the Chair on the north, were presented by Rev. Canon Scovil, and were made by Messrs. J. & G. Lawrence, St. John. But of all the gifts made, or the work done, the most remarkable in many ways is the carpet on the floor, which is made of Berlin wool, the skilful needle work of about fifty members of the congregation, under the superintendence of Mrs.

Brigstocke. The ground of the carpet is dark crimson, with *fleur-de-lis* in "old gold," with a border designed for the carpet. On the rise of the step which runs across the Chancel the text "They that wait on the Lord shall renew their strength," is worked in the carpet. It measures upwards of fifty square yards, and is a very beautiful and skilful piece of work. It cost about three hundred dollars. The kneeling mat which runs across the altar-rail and which measures eleven yards, and contains over one hundred thousand stitches, together with the carpet on the floor of the pulpit, the mats at the Font, Holy Table and Lectern are all the skilful work, and the kind gifts of members of the congregation.

The communion linen was the gift and skilful work of Mrs. Chamberlain (now Mrs. J. Morse, of Halifax).

The Organ.

The organ was placed in the Church, as a memorial of, and through the munificent liberality of Chas. Merritt, Esq., who made to the Church the handsome bequest of eleven thousand dollars, which came into the hands of the corporation while engaged in the erection of the Church. It cost five thousand dollars, and was manufactured by Messrs. Warren, and Sons, Toronto. It is a large instrument with three manuals, and thirty-two stops, and is of sweet, melodious tone. It was not put into the Church till January, 1882, as it was feared, that the damp in the walls of the building might prove injurious to it. Its dedication, by special office appointed by the Bishop, took place on Sunday, January 22nd, 1882, on which occasion the preacher was Bishop Kingdon, who took for his text 2 Chron.

v., 13-14. On the front of the organ is a brass plate with the following inscription :

Erected
Through the munificent liberality, and in grateful
memory of
CHARLES MERRITT, ESQ.,
A Vestryman of this Church, and one of the most
respected members of the Congregation,
January 22nd, A. D. 1882.

Gasaliers.

The Church is well lighted by fifteen gas standards, each containing fifteen burners, and other gas brackets, all of which were kindly provided by Messrs. T. McAvity & Sons.

The Clock and Chime of Bells.

One of the last, but not the least, of the handsome, and costly additions made to Trinity Church was the Clock and Chime of Bells. While the Church was in course of construction a committee was appointed in November, 1879, for the purpose of taking steps towards placing a Clock and Chime of Bells in the Tower of the Church, as a memorial to the Loyalists. A circular was issued by the Committee, asking for subscriptions to that object, and to which a favorable response was very generally received. After correspondence with various firms, and much consideration, it was decided to order a Chime of Nine Bells of Messrs. Steinbank, England, and a Clock, constructed to chime the quarters, and strike the hours on the bells, of Messrs. Barraud and Lunds, London, England. In

1882, the framework on which the bells were to be hung, was built in the Tower, in the construction of which much valuable help was gratuitously rendered by Mr. F. Smith, under whose superintendence all the bells were put in position. The bells vary in weight from 15 cwt. downwards. On the largest bell, the following inscription is cast: "In memoriam the Loyalists, 1783: faithful alike to God and King." By means of a carillon, the following tunes are played on the bells at the hours of three, six, nine and twelve, according to the barrel fitted into the machine: The Old 100th, "Quam Dilecta," "O Rest in the Lord," "Holy, Holy, Holy," "Innocents," "Rousseau's Dream," "God Save the Queen," and "The Last Rose of Summer."

The estimated cost of the Clock and Bells was \$5,500, but owing to expenses incidental to their transportation, and placing them in position, the total sum expended reached a much larger amount. The Church Corporation first voted \$1,000 towards the expenses; and subsequently an additional sum of \$1,500, in consideration of the voluntary subscriptions not realizing as much as was expected, leaving then a balance of over \$2,000, which was kindly contributed by Mr. C. W. Weldon and Mr. S. Jones, who were instrumental in having the Clock and Chime of Bells placed in the Tower.

A special service for the dedication of the Bells was held in the Church on December 22nd, 1882, and the Christmas Festival on December 25th, was ushered in by a peal from the new chimes.

Holy Communion Plate.

It is appropriate that we make mention here, of two very beautiful and valuable additions to the Holy Communion Plate described above as in use in "Old Trinity."

One is that of a magnificent Alms Dish, presented to the Church at Easter, 1885, as a memorial gift by bequest of the late Mrs. Francis Leavitt. The design, which was specially prepared for Trinity Church, is emblematic throughout of the Holy Trinity. Its shape is trefoil; and the doctrine of the Trinity, and Trinity in Unity is set forth by an ancient and expressive device in the centre: while on the border, is the appropriate inscription: "*Quoniam ex ipso, et per ipsum, et in ipso, sunt omnia, ipsi gloria in seculo. Amen.*" On the reverse side are the words, "In affectionate memory of Francis Leavitt, died, 20th September, 1861, and his wife Catherine M. A. Leavitt, died 14th August, 1883, and presented to Trinity Church, St. John, N. B., by bequest of the latter."

It is of very fine workmanship, and was manufactured by Messrs. Cox and Sons, London, England.

The other addition is that of two very beautiful silver gilt Patens, from Mr. and Mrs. C. D. Cory, as a "Thank offering for special mercies vouchsafed to them as members of Trinity Church." On the border of each Paten is the "*Agnus Dei*," and the words, "I am the Bread of Life," on the one; and "Take, Eat, this is My Body" on the other; all of which was exquisitely executed by Messrs. Pratt and Sons, London. The Patens were duly "presented," and dedicated by prayer to their sacred use by Bishop Kingdon, at a celebration of the Holy Communion on Harvest

Festival Sunday, October 9th, 1887. On the reverse side of the Patens, the following inscription is engraved: "To the glory of God, and as a Thank offering for special mercies, this Paten is presented to Trinity Church, St. John, N. B., by Chas. D. and Ella N. Cory, October, 1887."

Service Books.

The Holy Bible was presented by Mrs. W. Colebrooke Perley. The Book of Common Prayer was the gift of Edward Sears, Esq.; and the Office Books for the Holy Communion were given by John Sears, Esq., Church Warden.

It will thus be seen how greatly the Church has been furnished and beautified by numerous and costly gifts, most of which are sacred memorials of those who have entered into their rest.

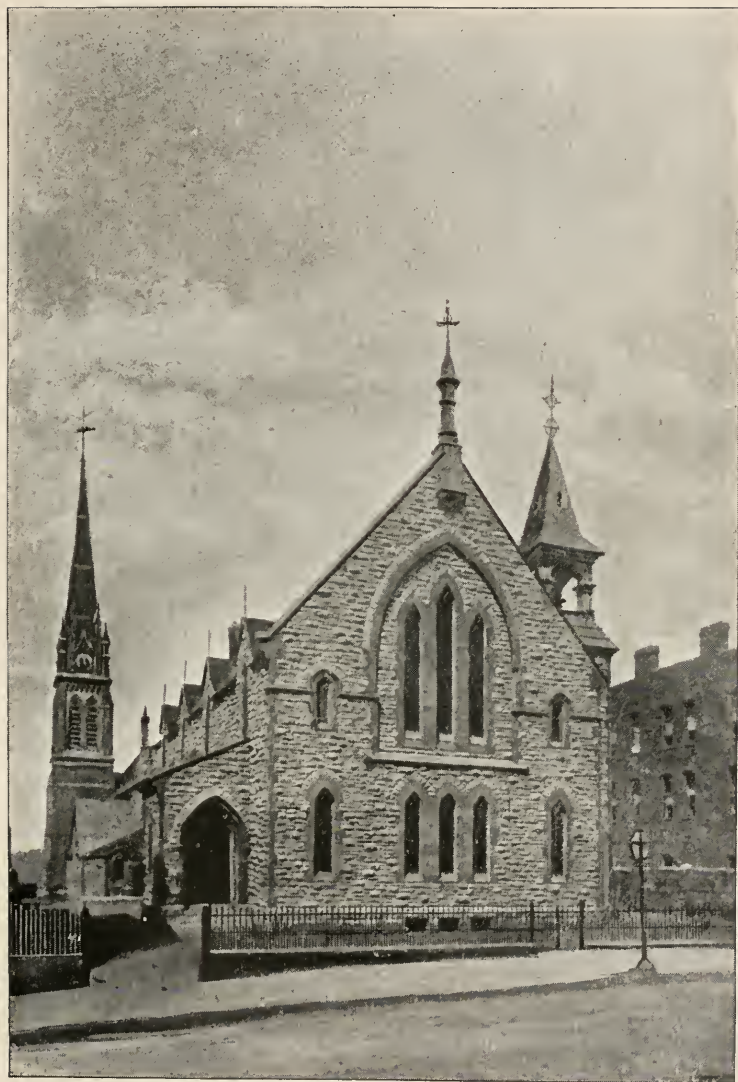
The School House.

The School House, of which the front is on Charlotte street, is built fifty feet from the east end of the Church, with which it is connected by a corridor. It measures seventy-eight feet in length and forty-eight feet in width, and consists of two stories. The lower story is divided into four rooms of different sizes for various parochial purposes, and the upper story com-

prises one large room, used for the Sunday School and any Church gatherings and entertainments, and is capable of holding about five hundred persons. Like the Church, the School House is built of limestone, with freestone trimmings, and, together with the Church, forms a range of handsome and convenient buildings for all the work of the Parish.

The estimated cost of the Church and School House was \$55,985, exclusive of lighting, heating, glass for windows, architect's expenses, and furniture, except the pews in the Church. Owing, however, to alterations and additions in the contractors' work, a further sum of \$10,000 was paid to them. The total expenditure amounted to \$84,000, so that, with the handsome memorial gifts which adorn our Church in every part, we may place the value of our Church and School House, as they now stand, at not less than one hundred thousand dollars.

To provide the sum of money required, the Corporation had at command from insurance, from the munificent legacy of the late Charles Merritt, Esq., mentioned above, from voluntary contributions, St. John's Church Bond, and some other sources, \$55,041, leaving a large balance yet to be furnished. To obtain this balance, debentures were issued by authority of an Act of the Legislature on the real estate belonging to the Corporation. It will thus be seen that we are largely indebted for our present handsome buildings to the Loyalists—the first founders of the Church—from whom the property originally came.



TRINITY CHURCH SCHOOL HOUSE,
1880.

Consecration of the Church.

The long looked for and eventful day when we should again have a Church for the blessed ordinances of religion, came at last. On Thursday, December 9th, 1880, the Church was consecrated by the Lord Bishop of Fredericton. The consecration service took place at 11 a. m., before which time, the Church was densely crowded by an interested and devout congregation. The following Bishops and Clergy were present: The Lord Bishop of Fredericton, and the Lord Bishop of Nova Scotia; Rev. Canon Brigstocke, Rector; Rev. Canon DeVeber, Rev. Canon Partridge, Rev. Canon Medley, Rev. G. M. Armstrong, Rev. William Armstrong, Rev. F. S. Sill, Rev. T. E. Dowling, Rev. D. B. Parnter, Rev. R. Mathers, Rev. G. Schofield, Rev. W. H. Street, Rev. G. Roberts, Rev. E. A. Warneford, Rev. L. G. Stevens, and Rev. R. Simonds. At 11 a. m. the Bishops and Clergy proceeded in due order from the School House, where they had assembled, and entered the Church through the corridor at the east end. Passing down the north aisle, they were met at the west door by the Church Wardens, and Vestry, when Mr. Church Warden Sears presented the Bishop with the petition of consecration. The Consecration Service was then proceeded with, and, at its conclusion, the morning service was said. The Rev. Canon Partridge read the Prayers, the Rev. Canon DeVeber the first Lesson, and the Rev. Canon Medley the second Lesson. The Choir was composed of most of the choirs of the city churches. In the Holy Communion office, the Lord Bishop of Fredericton was the celebrant, and the Lord Bishop of Nova Scotia preached the following

SERMON.

"Give unto the Lord the glory due unto His Name, bring an offering, and come into His courts. O worship the Lord in the beauty of holiness; fear before Him all the earth." — *Ps. xvi.*, 8-9.

We learn from the Book of Chronicles, that when David brought up the ark of God from the house of Obed-edom, borne by the Levites and Priests, with shouting, and music and rejoicing, that he prepared a place for it, and pitched for it a tent. This was written before the Temple had been built, and in the Book of Samuel we read that "it came to pass, when the King sat on his throne, and the Lord had given him rest round about from all his enemies, that the king said unto Nathan the prophet, 'See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains.'" He was not satisfied that the ark had not a settled habitation. David, however, was not content with merely wishing for this state of affairs to change. He desired to build a house for the ark of God, and although he was not permitted to do so, God was well pleased with his desire. In preparing the materials for the Temple to be built by his son Solomon, he did not try to discover a cheap and easy way, of carrying out his ideas. David said, "Solomon my son is young and tender, and the house that is to be builded for the Lord must be exceedingly magnificent of fame, and glory, throughout all countries. I will therefore make preparations for it." So David prepared abundantly before his death. The people were actuated by the same spirit, and with a perfect heart offered to the Lord their best gifts, feeling that in doing so they were only giving to God what He had given to them.

Now, the same feelings which actuated them, doubtless moved many among you in the same way. Those who take pleasure and delight in the house of the Lord, will rejoice in being permitted to aid in building a place of worship. Far from desiring to erect a mean building at little cost, they will wish to build a stately edifice for the worship of the Almighty, and they will esteem it a privilege to share in the cost; and

if their age forbids the hope that they will long enjoy it, they will desire to leave to another generation a proof of their zeal in a good cause. No true Christian will desire to offer gifts to God which cost him nothing. But some say, that there should not be special buildings erected for the worship of God, seeing that the most High dwelleth not in Temples made with hands. Solomon knew this, and he confessed that the heaven of heavens could not contain God, but still he built a Temple, and dedicated it. Our Blessed Lord also shewed by His example that it was proper to have a special place of worship. He frequented the Temple daily, and after His ascent His disciples also continued daily in the Temple, although at other times they met in an upper room, and in times of persecution the faithful had sometimes to worship among the tombs. But St. Paul gives us reason to believe that places were set apart, even in his day, by the early Church for the dispensing of the Sacrament.

You have to-day dedicated this building to the worship of God. Everything that is given to God is by the mere act of donation consecrated, and is holy because it is His. Even the censers of the two hundred and fifty wicked men in the rebellion of Korah were held to be sacred, and Eleazar, the son of Aaron, the priest, said "they offered them before the Lord, therefore they are hallowed." You have to-day asked God to accept this building, and it is now in the most perfect sense God's house, built specially for His honour and glory, and legally and solemnly handed over to Him. It is different in its appearance from ordinary buildings, so that those who may chance to enter it see at once that it is a house of prayer; and this should be so, for external objects affect the spirit mightily. Sometimes these things that appeal to the eye speak more powerfully to the soul than a sermon, and if the spirit is set in motion for good, we should not despise the meanness of the object which has produced this effect. A little fire lighted by the hand of a child may be as powerful in its effects as if it had been hurled forth by the artillery

of heaven. These external features of a Church are not parts of our religion, or cause of devotion, but if they aid in impressing some minds with proper feelings of solemnity, they serve a good purpose. Some say that we should not use such aids, but that is a very superficial view of the case. Are they wiser than the Creator, who has clothed his works with forms of beauty to attract the eye? And they are inconsistent, for if it be right to obtain inspiration by the means of the ear, why not of the eye? Let us use all means by which our feelings of emotion may be quickened. Some again object to large expenditures on the House of God. They say: "Why this waste?" Thank God, there is now a marked change in this respect. Few persons of any denomination will say in these days that a barn is better for the worship of Almighty God than a stately and beautiful edifice. Such an edifice you have erected, and I trust that no one objects to its cost. Some, no doubt, regret the ancient building which stood on this site, and which was hallowed by so many sacred memories. It may have been here, as it was at the laying of the foundation of the second temple, when, as Ezra tells us, "Many of the priests and Levites, and chief of the fathers, who were ancient men, who had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice," that some of you, when you saw the old foundations torn away, and the new one laid, were inclined to weep. But you should be consoled by reflecting that the destruction of the old building was the work of God; it was not left to man to determine whether you should have the old or the new. And even those who most lamented the old building, should rejoice, that they are able to leave to their descendants, something more suitable than it was to the taste, and the education of the day. Those who built this house can say that they have done well, that they have employed their best efforts. There may be a few, I hope they are very few, who think that a barn is good enough for God, while luxury prevails in their own dwellings. But can it be possible,

that God who has made all things well, ordained that what is beautiful, should only be used for the baser purposes of human enjoyment? We do not hold that opinion. We believe that we should offer the very best of our gifts to God, and that the highest art and skill are better employed in His house, than on the palaces of earthly princes. I think that you have wisely adopted the style best suited to Church architecture with a beautiful chancel; but there is one defect which I must remark. That beautiful chancel should have everything in harmony, and it ought to be occupied by a surpliced choir, attired in white linen garments, to signify the righteousness of the saints. And you, members of the present choir, I would remind you, that you are liable to the temptation of being vainglorious of your skill. You must remember, that your singing is an act of devotion, and that you yourselves should be worshippers in your hearts, without pride or vainglory, or desire for the praise of men. May you show by your deportment in Church, that you recognize the presence of Him before whom the Seraphim veil their faces, as they say to each other, "Holy, Holy, Holy, is the Lord of Hosts, the whole earth is full of His glory."

And now that this building is completed, let it be for all, in the fullest and truest sense, a house of prayer, so that daily sacrifices may be offered in it. I am persuaded that the nature and object of worship are not in general properly understood. Many think it is merely for their own benefit that they go to Church, and not for the glory of God. Hence the small attendance at services when there is no sermon. Surely, when you consider that the primary object of worship is the honour and glory of God, you will take pains to devote to His service half an hour out of the day when the opportunity offers. We may indeed praise and magnify Him in private, but that is different from praying in the congregation. Some express a fear of falling into formalism, but that fear is due to their own want of spirituality. You, the members of this reformed branch of Christ's Church, enjoy what is denied to all other Christians. You come to what

is common prayer. Not prayer in a foreign tongue, which you do not understand, not a long extemporaneous prayer, in which you can take no part, but one in which you can all share. *This* is a privilege, indeed. From my experience, I should judge that this congregation is acquainted with, and does exercise its privileges in this respect. But, if there are any who fail to do so, I would say to them, Don't be dumb worshippers; give your responses in the service, particularly the *Amens*, which are sometimes slighted. When you worship, you may look for a blessing. You may expect an answer to your supplications, but our primary object should be to worship God in the strictest sense, without any selfish motive. The sacrament of the Eucharist of which we partake is a memorial of His sacrifice, and is to commemorate His love, and to acknowledge His claims to our adoration. Let us then fall before His throne daily, saying, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." Our worship is acceptable according to its sincerity. Care for the beauty of the material fabric, will not compensate for the lack of the spiritual, though the first is not to be neglected. Our Lord never found fault with the Pharisees for their attention to small details and observances, but He blamed them for not attending to more weighty matters. "These," said He, "you ought to have done, and not have left the other undone." We rejoice to see God's house here crowded, though He that searches the heart, may see some who are not worshippers in truth. We are only acceptable through the merits of Christ, let us therefore come boldly to the throne in His Name. The object of our whole system is to bring us nearer to Christ, and our worship is valuable in proportion as it does that. Let us then not be satisfied with merely hearing of Christ, for that will not avail us, if we do not each comply with His invitation. May the Son of God who loved us and died for us bless and strengthen you! May the God of peace make you perfect in every good work to the honour and glory of His holy Name."

A large number of communicants partook of the Holy Communion, and at the close of the service the "*Nunc Dimittis*" was sung as a Recessional.

After the service, the Bishops, Clergy, congregation and friends repaired to the School House, where, in the large room on the upper floor, a splendid luncheon had been prepared by a committee of ladies. When the luncheon proper had been disposed of, many toasts were drank, and congratulatory speeches made touching the work and the occasion which had brought them together. It was a time of very happy and pleasant intercourse.

The evening service was at 8 p. m. and was attended by the Most Reverend, The Metropolitan, The Right Reverend Bishop Binney, of Nova Scotia, and most of the clergy who were present at 11 a. m. The choir of the morning was again in attendance, and very heartily rendered the musical portion of the service. The Rev. Canon Partridge (then Rector of Rothesay) was the preacher, who took for his text 1 Corinthians ii., 2: "For I determined not to know anything among you, save Jesus Christ, and Him Crucified." The sermon was an eloquent exposition of the text by which he brought out how the great axiom of the Christian Religion was Jesus Christ, and Him Crucified. In conclusion, he made more immediate reference to the events connected with the Church, in the following terms: "The arrival of the Loyalists on these shores, will rank as one of the most heroic deeds in history, and not to be forgotten while the world lasts; but it should be remembered that it was the old faith, as well as their patriotism, that led those sturdy hearts to leave their comfortable homes to carve out new habitations for themselves here. The best



memorial, and you have it already, is that blessed religion to which they clung in adversity, as well as in prosperity—that old creed which they repeated within those ancient walls—those old hymns which lead us, as it led them, to the very gates of heaven.”

The Church was filled in every part by an attentive congregation. So the memorable day came to a close. The waste places were again restored, and a handsome Church, and School House once more occupied the sacred site. May they remain to the glory of God, and the service of the Church of Christ, “until He come!”

Special Services.

“How amiable are Thy tabernacles, O Lord of Hosts!”—PSALM lxxxiv., 1.

“Enter into His gates with thanksgiving, and into His courts with praise : be thankful unto Him, and speak good of His Name.”—PSALM c., 4.

Special Services.

From time to time, services have been held in Trinity Church of a very special character, as connected with the life of the city, and of these it will, we judge, be interesting to have some record.

Loyalists' Memorial Service.

On May 18th, 1883, when the citizens of St. John very properly, and worthily commemorated the One Hundredth Anniversary of the Landing of the Loyalists, and the founding of the city, a special service was held in Trinity Church at 9 a. m., as a part of the programme of the Centennial celebration. From the lofty spire, four flags of old England, the gift of John Sears, Esq., Church Warden, floated in the breeze, and did honour to the day. The service was attended by His Honor the Lieutenant Governor, and Major Drury, A. D. C.; by Lieutenant Colonel Taylor, D. A. G.; the Mayors of St. John, and Portland, together with the members of the Common Councils of both these cities. The following clergy assembled in the School House, and from thence walked in procession to the Church:

The Rev. Canon Brigstocke, Rector: Rev. Canon DeVeber, Rev. T. E. Dowling, Rev. L. G. Stevens, Rev. G. O. Troop, Rev. D. B. Parnter, Rev. O. S. Newnham, Rev. W. A. Holbrook, Rev. D. W. Pickett, Rev. A. H. Weeks, Rev. R. Simonds, Rev. F. Towers, Rev. H. T. Parlee. The choir was largely strengthened

by members of the choirs of other Churches. The Rev. Canon DeVeber said the prayers, the special Psalms xc., xci., and xcii., were chanted: and the lessons were read by Rev. D. B. Parnter, and Rev. R. Simonds. The Anthem was "Stand up, and bless the Lord your God" by Goss, and was skilfully rendered under the able leadership of the organist, Mr. Gubb. The following sermon was preached by the Rector:

"The land which Thou gavest unto our Fathers."—1 *Kings* viii. 40.

The commemoration of events which have proved to be turning points in a nation's history, is one of the strongest instincts of humanity, and finds its sanction in Holy Scripture. The nation whose history is there recorded, was formed and developed by a series of great events, the most striking of which were to be held in remembrance, by the divinely appointed festival, as well as celebrated in the song of praise. Israel's delivery from Egypt, which may be regarded as their national birth, was to be annually commemorated by the Feast of the Passover, their dwelling in tents during their wilderness-journey was to be kept in remembrance by the Feast of Tabernacles, and their national freedom and gift of land, by the year of Jubilee. The psalms which were sung in daily worship not only abound in allusions to their national history, but some are nothing less than commemoration odes of its various events.

It is then no mere sentiment that prompts us to celebrate the centennial anniversary of the landing of the Loyalists, and make a special act of worship to Almighty God, a part of the commemoration of that great and interesting event. It is the due recognition of the fact which every Christian believes, that a nation's history is the development of divine purposes, and designed to promote divine glory. It is further, the due acknowledgment of the noble deeds of those to whom we stand indebted for the city of St. John, whose picturesque site is, on high authority, surpassed by only one city in

Canada, whose harbour can be made to afford every facility to be the Maritime port of the Dominion, and adjoining to which is the splendid river of the same name, with its many tributaries, flowing like a great artery through the Province, and so well fitted to be a highway of commerce into the interior. It is then most fitting that we should turn aside to-day, from the ordinary routine of business and work, to commemorate events which were turning points in the history of this country, no less than of our own lives. And here I cannot forbear from expressing my own regret that a suitable memorial in the shape of a monument, was not this day either begun, or unveiled with appropriate ceremonies in a completed state, as a tribute of gratitude and admiration for the founders of this city, and appreciation for their high and noble principles, which are to-day, as much as then, the only guarantee of the stability and integrity of the empire.

Time would fail me to review particularly the events by which "this land was given to our fathers," nor is it necessary that I should do so. It has been done again and again, and will I do not doubt receive full and worthy treatment in a later portion of to-day. My endeavour will be to draw your attention to certain features of those events which contain for us, lessons of practical instruction.

I.

Let us note the great changes that have marked the century just closed.

One hundred years ago, when the fleet of British ships, which brought the Loyalists, weighed anchor in the harbour to be afterwards named from this city, few, if any, vestiges of civilized life met the eye. Everywhere they must have seen what was at that time a very inhospitable coast. No wharves lined the shores, no hotels were open to receive them, nor were there friends to welcome them. No churches, with their heaven-directing spires, met their eyes and gladdened their hearts. There was no means of communication by post, or

telegraph, with those they had left, or with friends more distant. All was a solitary wilderness. Little else could have been heard but the ripple of the waves on the shore, or the song of the bird in the forest. And now, what have we? We have a well laid out city, with streets and squares, and adorned with buildings of goodly proportions, and not devoid of beauty, a city in which we have churches and schools, courts of justice and public offices, hotels and factories—a city full of active energy, and known as a centre of trade and hive of industry. Railways connect it with all parts of this vast continent, and telegraphic communication is carried on with the world. The comforts and luxuries of civilized life are found in abundance, the activities of commercial and political life are incessantly carried on, and every modern improvement for the transaction of business, or facility of trade finds here its congenial home. As we now look round we may say, in the words of inspiration, “The wilderness has been made a standing water, and watersprings of a dry ground.”

But these changes in the outward life are symbolical of yet other changes which the past century has witnessed. When the fleet of the British left the harbour of New York, in 1783, it carried away those who were filled with feelings of bitter hostility to those in the United States, who were determined to form an independent nationality of their own. They regarded them as rebels to lawful authority, and pursuing a course destructive of all right principle. They came out from them, as their most emphatic protest against their evil doings. They went out, not knowing whither they were going, but determined to have nothing to do with an independent republic. And, now, what do we see? We see, indeed, a people composed nominally of two nationalities, living within territorial boundaries, and exercising territorial rights; but, yet, so closely united together by the ties of church fellowship, of commerce, of friendship, sympathy, and good will, as not only to have long since lost all sense of hos-

tility, but ready to seize every opportunity that presents itself for manifesting the feelings of mutual respect and honour which are entertained towards each other. Two events have marked this change in a very striking manner. In our hour of distress, in 1877, when this city of the Loyalists was wrapped in flames, and some 15,000 persons were rendered homeless, it was the generosity of the neighbouring Republic that gave the largest and the most bountiful aid. Again, in 1881, when the President of the United States fell a victim to the wicked assassin, a sermon was preached in this Church of the Loyalists as a fitting tribute to his honored memory. Such changes of feeling and sentiment show a revolution of ideas. And what are we to think of them? Are they to be taken as a compromise of principle, or in any way condemnatory of the conduct of the Loyalists? In no wise. The change that has taken place may be traced partly to the development of ideas which are the result of a better understanding of the whole situation; partly, to a clearer insight of the questions at issue than was possible in the heat of controversy, and partly to the necessities of life. The question of independence, however it may at the time have seemed a question of hostility to England, was, after all, a question of rights which could be withheld no longer. We cast no slur nor taint of reproach on our forefathers when we say that the world has outgrown many old ideas. The changes that take place are surely the inevitable result of the progress of human life. Without inconsistency or compromise of principle, we can to-day honour as highly as possible the memory of the Loyalists, while we are thankful to live in terms of good will and friendship with the nation of the Republic beside us.

II.

This land was given to our fathers as the reward of patriotism. It is not necessary, nor would it be becoming, to enter now on any consideration of the relative advantages of different forms of government. In the determination of the

Loyalists to leave the United States, they showed a love and devotion for their country worthy of our close imitation. In their case it involved much self-sacrifice. Large possessions were left behind, comfortable homes were abandoned, and many dear associations severed. No doubt they were regarded as obstinate fanatics for their conservative principles, and keen sense of jealousy for British honour. In all this, they displayed a virtue too rarely seen. Men care now too little for their country, and too much for themselves. The means of roaming over the wide world are at hand, and but few seem to lack the desire, and opportunity of doing so. They go out in search of property, and wealth, wherever they can obtain it; and self-interest is a widely ruling motive. But patriotism is a Christian virtue. Surely the land which God has given us, should of all other countries, be our first care. We should use all our power, and influence to promote its interest and development. Patriotism is the call of God. It requires much self-denial. It is the offspring of high Christian principle. It is the opposite of all that is base, sensual, and avaricious. There are some who use the city simply to amass money, and then go away and forget its temporal and spiritual interests; while others unceasingly complain that its advantages are not greater. Many circumstances are no doubt our guiding pillar as to the bounds of our habitation, but when called to remove to distant cities, and remote countries, we surely ought not to forget the city of our birth, or adoption. The Apostolic precept, "Let no man seek his own, but every man another's wealth," should have its close application to those of his own city, and country. In obedience to Divine obligation, and in honour of the memory of the Founders of this city, let us endeavour to make it a praise in the earth. We have here a rich inheritance in this land, which was given to our fathers; let us use it aright. Let it be our aim to adorn it with institutions of Christian, and high character. Let the wealth which has been amassed by trade in this city, and now filling the banks to repletion,

be freely spent in advancing the Church of Christ, as the most powerful means of gaining the greatest blessing, and in forwarding all that promotes morality, and elevates society—so shall we worthily honour the memory of the past, and inaugurate the century that has just dawned in a becoming manner.

III.

But of all the inheritance which has been handed down to us in this land, no portion is so noble and so sacred as the House of Prayer which the Loyalists erected for the worship of Almighty God. It should be ever held in remembrance that their first care was to build a Church, and that a site was chosen for that purpose in the first laying out of the city. That site was not far distant. It was, however, soon abandoned, owing to the circumstance that a fire—the scourge of this continent—swept over that part. Another site was chosen, where a temporary building was erected, and services held by the first Rector of this city. Then the present admirable site was given, which is at once a proof of their liberality, and devotion of their best to the Lord. On Christmas Day, 1791, the Church they built on this site was first used for Divine worship, and so continued for 86 years. On the ever memorable June 20th, 1877, it was swept away in the great conflagration, and the place whereon it stood was to know it no more. In the erection of a new church we did not forget the past, but we had also to remember the present, and the future. We sought, therefore, to honour the memory of the Loyalists, not by copying the plan of the Church that was destroyed, but by building one of costly and substantial character. If this building does not tell of their skill, or their work, it may yet be truly regarded as a monument of their devotion and self-sacrifice for the cause of Christ. The fragrance of their memory ought ever to fill this House of Prayer. Yes, it is here we are brought into closest and most affecting contact with the past. Our fathers' God is our God. We offer up the same service of worship, we have joined to-

day in the prayers, and sung the same psalms, which they did on May 18th a century ago. Here we know of no change. Age succeeds to age, but Jesus Christ remains unchangeable, "the same yesterday, to-day, and for ever." May our fathers' God be our God for ever and ever! May He be our guide even unto death!

The Church was crowded by an interested and attentive congregation, who evidently felt that such a service in the Church of the Loyalists, was an appropriate tribute to their memory, and for the due acknowledgment of God's providential rule, in determining the bounds of our habitation.

The Queen's Jubilee.

Two special services were held in Trinity Church, in commemoration of that very memorable, and glorious event, the Jubilee of the reign of our Gracious Sovereign, Queen Victoria, which took place in June, 1887. One was a service for the Teachers and Scholars of the Sunday Schools connected with the Sunday School Teachers' Association of the Deanery of St. John; and the other, was held in connection with the city celebration.

The service for the Sunday Schools was held on Sunday, June 19, at 3.15 p. m. The Teachers and Scholars assembled at their respective Schools, and preceded by their handsome Banners, marched in procession to the Church. The scholars of some of the schools also wore appropriate badges. The procession was one of the prettiest, and most beautiful sights of the Jubilee. The number from the different schools was as follows: Trinity Sunday School, 200; St. John's, 200; St. Paul's, 250; St. James', 260; St. Mary's, 200;

St. Luke's, 200; St. George's and St. Jude's, 175; and 40 from the Wiggin's Orphan Institution, making a total of 1,500 children. There were floral decorations on the temporary Reredos, Lectern, Pulpit and Font, while the Nave was adorned with the beautiful banners of the different schools. The service consisted of the Shortened Form of Evening Prayer with special hymns. The prayers were said by the Rev. W. O. Raymond, the lesson was read by the Rev. L. G. Stevens, and the preacher was by request, the Rector, who took for his text Leviticus xxv., 10: "Ye shall hallow the fiftieth year." The offertory, which amounted to \$46, was devoted to the Protestant Orphan Asylum. The service was a very hearty one, and the singing of the National Anthem by the immense congregation at the close, was most thrilling.

The service in connection with the City celebration of the Jubilee, was held on Tuesday, June 21st, at 11 a. m. It was of exceptional interest, not only as commemorative of the Queen's Jubilee, but also as the occasion of the unveiling of the Queen's Bust, which the members of Saint George's Society had erected on the Western wall, over the Royal Arms, in honour of the auspicious event. To make the work complete, the ornamental screen work on the West wall, was put up at that time, by the congregation.

The City Corporation of St. John, and Portland, together with the members of St. George's Society, assembled at the Court House at 10.30 a. m., and marched to Trinity Church, being preceded by the Band of the 62nd Fusiliers. The beautiful Banner presented to St. George's Society by the ladies, was used for the first time. On reaching the West door, the procession was joined by the Clergy, who preceded

them into the Church, when the old 100th was sung as a processional hymn. The Mayor, and Aldermen occupied seats, reserved for them, at the upper end of the Nave: while the members of St. George's Society occupied seats near the door, in close proximity to the Bust, which was to be unveiled.

The following Clergy were present: Rev. Canon Brigstocke, Rector; Rev. A. J. Gollmer, Curate: Rev. Canon DeVeber, Rev. G. Schofield, Rev. D. B. Parnter, Rev. L. G. Stevens, Rev. J. R. Campbell, Rev. A. J. Reid, Rev. H. M. Spike, Rev. J. C. Titcombe, Rev. W. H. Street, Rev. O. G. Dobbs, Rev. J. M. Davenport, Rev. C. J. James, Rev. R. Mathers, Rev. R. E. Smith, Rev. W. H. Sampson, and Rev. H. Montgomery. The Choir for this service, through the kindness of many friends, numbered forty-five members, and was accompanied by an Orchestra, under the able leadership of Professor Andersen. The *Te Deum*, and *Benedictus*, were by B. Tours, and the Anthem was Handel's Coronation Anthem, "Zadok the Priest." All the musical portions of the service were most skillfully, and powerfully rendered, and reflected the highest credit on the Organist, Mr. Gubb, as well as on the Orchestra, and Choir. The prayers were intoned by Rev. A. J. Reid, and the lessons were read by Rev. Canon DeVeber, and the Rev. C. J. James.

The following sermon was preached by the Rector:

"Sing unto the Lord; for He hath done excellent things; this is known in all the earth." — *Isaiah xii.*, 5.

The occasion which has brought us together to-day in this house of prayer, though not unique in the history of the nation, is unique in the circumstances which attend it. Other sovereigns than our gracious Queen, as you well know, have been permitted to celebrate the jubilee of their reign, but

never has the celebration been observed amid such national power, peace and prosperity. Abundant cause, therefore, at once arises for our assembling here in an unwonted manner to offer a special tribute of praise and thanksgiving to Almighty God for the excellent things which He hath done for us during the last fifty years, and to make them known in all the earth. Well it is that we have come together, and gladly do I welcome you here in this place, which is of itself a noble monument of loyalty to the throne, and a striking testimony to the value set by our forefathers on national unity, and national integrity.

It is needless to say that thoughts crowd fast and thick on the mind as we turn our attention to the auspicious event we are now permitted to celebrate. But as much has already been said on the subject, and time is short, I purpose passing on at once to point out what I conceive to be two of the chief lessons of the hour.

1st. A lesson of gratitude. The events and changes of the last half century have placed the British nation foremost in the world. At no period of our history has progress been so rapid, so marked, and of so beneficent a character. Take a map showing the limits of the British Empire in 1837 and compare it with one of 1887, and you will at once see one of the greatest changes that has taken place in its enormous expansion. The Roman Empire—the last great Empire of antiquity—was only one-fourth of its size. All the Russias are an eighth less. It is sixteen times larger than France, and three times larger than the United States. The British Empire is estimated to cover one-sixth of the entire surface of the globe, and embraces one-fourth of its inhabitants. The most striking event in connection with that growth was that which took place on May 1st, 1876, when the Queen was proclaimed Empress of India, and nearly 200,000,000 subjects were added to the empire. Again, there has been rapid progress in the amelioration of the condition of the poorer classes. This is chiefly seen in the establishment of a system of public

education, which, though far from perfect, confers great benefits, and the extension of political power. The time was when "the people" meant a mass of wronged persons, or at least those who were supposed to have no rights, and were called to obey laws which were made solely by, and too much in the interest of the higher classes. The rights of all are now respected, and anyone who dares to proclaim himself the apostle of liberty is regarded with suspicion as an instigator of sedition, or the advocate of a dangerous licentiousness. In this connection there have been many and fierce struggles, and so there always will be, so long as selfishness and avarice make men unreasonable and exacting. But they are fewer than they were, and will one day, we trust, cease to be known in our national life. The masses enter now into the care and consideration of the nation, and "the rights of the people" is no longer a political watchword.

Note again the changes made by the development of mechanical skill and the discoveries of modern science. I need not particularize. It is well known how the application of steam and electricity have entirely altered our modes of trade and revolutionized the world. Hardly any more striking example of the changes that have taken place in the time occupied in the transmission of news is to be found, than that furnished in the *Royal Gazette* of this province, dated August 5th, 1837. From that document, for which I am indebted to our city historian—Mr. J. W. Lawrence—I learn that the death of William IV., and the accession of Queen Victoria were not officially known here till forty-six days—more than six weeks—after they occurred; while now all that takes place in any part of the world is known as soon as it transpires. The world, I say, has been revolutionized. The modes of carrying on commerce are all altered, when a merchant of Japan can telegraph to his agent in London or New York; when millions pass from house to house by the stroke of the pen; when the crops of the field or plantation are all pledged for the market before they are harvested; when railroads

cross continents and open a line of rapid communication round the world. All nations, races, and people really form one vast organization of labour. A brotherhood of nations is formed, and a world-wide sympathy has to a great extent sprung up. Through the rapid means of communication, and the vast productive power now in operation, famine is almost impossible. Through the advancement of social science pestilence is a very rare calamity, health and vigour of constitution have been much improved, and even duration of life has been extended. Through the progress of medical science greater skill has been developed in the treatment of disease, and suffering has been greatly lessened.

Nor would I omit to mention the advancement of knowledge that has characterized our age, and the placing that knowledge within the reach of the people by means of educational institutions of every kind, and public libraries. And I would further remember that tide of Christian benevolence and philanthropy which has flowed forth, and caused to be erected hospitals, asylums, homes for the diseased, the incurable, the fallen, and the destitute. Parks, too, have been opened by many cities for the recreation and amusement of the toiling masses, and Christian sympathy has stepped in to regulate the hours of labour for children, and others in factories, lest the pressure of work should bring on disease and premature death.

When we think of all these things, as we are called to do at this time, what ought—what must—our feelings be, but those of gratitude to Almighty God, who, notwithstanding our national sins and vices, has been pleased to bless us so abundantly? What abundant reason have we to praise our God with the best member that we have, that He has given us such enormous territories with all their vast resources—lands in many respects, flowing with milk and honey—where our sons and daughters, and overcrowded populations, may find a home and sustenance. We know that others will take a different view. Their thoughts will run in a different strain.

Look, they say, at the general depression, and how can we be thankful and rejoice? Nay, more, it is thought that England has reached her climax of glory, and that the future will see her decline. We cannot stay to-day to argue the point, nor is it worth while to hazard predictions of what shall be; but of this we are sure, that nothing can tend more to darken the future than to forget the lovingkindness of the Lord, and withhold from Him the honour due unto His holy name:

“ For the priceless gifts of knowledge,
Which by genius now are ours;
For the ever patient science
Which extended human powers;
For the girdle which has girdled
With quick sympathy the earth;
For the intercourse of nations
Which checks the steps of dearth.
For the deepening sense of brotherhood
Which makes all nations one;
For the dawning love by which, O God,
Thy will may yet be done.
We praise thee, O God,”

2nd. A lesson of responsibility. It is by no chance that we are the greatest nation on the earth, and as such have a birth-right of great blessings. God is the judge. He putteth down one and setteth up another. He distributes his gifts for the good of all, and calls those who have them to disperse and scatter them abroad. Holding, then, as we do, a position of exceptional power and influence, we are called to great responsibility. We cannot doubt that our position as a nation is closely analogous to that of Israel of old. Israel was given a unique position that it might be a divine instrument for blessing the world. And we, in like manner, occupy a position not granted to any other nation, that we may serve all mankind. Our aim should be surely that the British nation should be the realm of religion, truth, justice and righteousness. The power we have, and the vast territories we occupy, are not for our own aggrandisement, but that we

may make known the religion of Jesus Christ, and the blessed fruits of righteousness as taught us by Him. Too often has the British nation been known abroad for its greed of gain and oppression of weaker races. Vengeance has often quickly followed such conduct, and valuable lives have been sacrificed. We have in Christianity the true ideal of what our duty is, and the power to carry it out. Wherever the British nation holds sway, there may the incarnate Saviour of the world be known, and manifested by a reverence for humanity and a reverence for God.

But while directing attention to the blessings that have come to us through the last fifty years, and our responsibilities in possessing them, we must specially note the fact that we are very largely indebted for them all to the sovereign on the throne, our noble and gracious Queen. To-day we cannot fail to go back in thought to that most affecting scene in Westminster Abbey, in 1838, where, amid the splendours of gorgeous ceremonial, and surrounded by veterans in Church and state, the crown of England was placed on the head, and the sceptre of power given into the hands of the youthful Queen. The promises then held out have not been belied. The first document issued by Her Majesty on her accession, and bearing date June 21, 1837, was "for the encouragement of piety and virtue, and the preventing and punishing of vice, profaneness and immorality." And now that fifty years have passed, we know how much she has done herself, by example and influence, for the promotion of truth, purity, and honour. She was called to fulfil the highest destiny ever given to any woman, and she has done it. Through all the years of her long reign, through all the vicissitudes of chance and change, of prosperity and adversity, she has lifted on high a name which bears no taint of suspicion, and knows no reproach. So wisely and so justly has she wielded the sceptre of her power, that throughout her vast dominion, she not only commands the obedience of her three hundred millions of subjects, but their dutiful and affectionate loyalty.

Her nobility of character and generous sympathy for those in distress and misfortune, have shown that the splendours of royalty have not made her forgetful of the wants of the nation, and closely endeared her to the hearts of her people. It has been said that the Victorian age will be remembered, not for its political changes, nor military triumphs—for, thank God, it has been for the most part an age of peace—but rather for its family virtues and sympathy for the poor. There could not be a nobler record, for family virtue is the strength of the nation, and sympathy for the poor is the truest manifestation of Christian grace. Beyond all that we shall ever know, we have in our gracious Queen a priceless heritage; and as we think of her on this day of her jubilee, and see her in the zenith of power, receiving to-day the homage of millions, and the good will of the world, surrounded by all the glitter and pomp of worldly glory, let us not forget to pray very earnestly—for Satan can fall like lightning from heaven—that she may never lose sight of the fact, that she is but the servant of Him who is the King of Kings and Lord of Lords, and that when He calls her to give up her account for “the ten talents” entrusted to her care, He may welcome her into His rest as His faithful servant, and give her the crown of righteousness which fadeth not away.

At the close of the service, the Rector, Church Wardens, and Vestry, proceeded to the West end of the Church, where they were joined by Dr. F. E. Barker, President of St. George’s Society, and the Vice-Presidents, H. L. Sturdee, Esq., and Arthur Everitt, Esq. Dr. Barker then presented the Bust of Her Majesty Queen Victoria to the Corporation of the Church, in the following address:

*To the Rector, Church Wardens, and Vestry of Trinity Church,
Saint John:*

GENTLEMEN: It has pleased an all-wise Providence, to permit our most gracious Queen, to complete a half century, as



BUST OF QUEEN VICTORIA.

Sovereign of that great Empire of which our Province forms a part; and in response to those dictates of loyalty to the Crown, and personal devotion to Her Majesty, for which our citizens have been distinguished, we have to-day been participating in proceedings designed to celebrate this happy event, and of which the service just concluded, has formed an important and appropriate part.

The members of St. George's Society, of St. John, have thought it becoming in them, on so memorable an occasion, to signify by some permanent proof, not only their attachment to the Crown to which they owe allegiance, but also their appreciation of those many virtues which have endeared Her Majesty to her subjects throughout the empire. They have, therefore, with your permission, for which they desire to express their thanks, placed in this Church a Bust of Her Majesty, which, as President of the Society, on its behalf, I have the honour to present to you. In committing this testimonial to your care, I desire, in the name of the Society, to express the hope that it may long be preserved here as a memorial of this happy event in Her Majesty's life, and a proof of that loyalty to the Crown which it is one of the objects of the Society to promote, and which more than a hundred years ago was so conspicuously exhibited in the lives of those who founded the Church, of which you are now the governing body, and who, on the spot where we are now assembled, erected an edifice consecrated for divine service, in which they, and their descendants were permitted to occupy for nearly a century.

FRED. E. BARKER,
President, St. George's Society, of St. John.

E. T. STURDEE,
Secretary.

The flag which hung over the Bust was removed by Dr. Barker, during the reading of the address. The Rector read the following reply:

To the President and Members of St. George's Society, in the City of Saint John :

We, the Rector, Church Wardens, and Vestry of Trinity Church, have pleasure in accepting at your hands to-day, the costly, artistic, and appropriate gift of a Bust of Her Majesty Queen Victoria, as a memorial of the Jubilee year of her reign, and in testimony of loyal devotion to her throne and person.

Entrusted as we are, with a Church which of itself is a monument of loyalty and attachment to the throne of England, we heartily appreciate the sentiments in which your gift originated; and recognizing, as we do, that the virtues and graces which adorn Her Majesty and endear her to her subjects, are Divine gifts, we are glad that they should be held in remembrance in so fitting and worthy a manner. Your memorial will never fail to recall with pleasure, the happy event we are permitted to celebrate, and will, we trust, do much to perpetuate the memory of the life and character of our illustrious Queen, the noblest Sovereign that has yet ever sat upon the throne of the British Empire.

Signed on behalf of the Corporation,

F. H. J. BRIGSTOCKE,

June 21st, A. D., 1887.

Rector.

At the conclusion of the ceremony of presentation, the Rector returned to the Chancel, and the rest to the seats they had occupied, when the National Anthem was sung with thrilling effect by choir and congregation, accompanied by organ, orchestra, and the Band of the 62nd Fusiliers. The benediction was then pronounced by the Rector, and a very memorable service was brought to a close. The Church was crowded to excess, and hundreds thronged the grounds outside who were unable to obtain admission.

Presentation of Military Colours FOR SAFE CUSTODY.

At a meeting of the Vestry held on August 7th, 1890, an offer was handed in from Lieutenant Colonel Blaine to present Trinity Church, for safe custody, the colours of the 2nd St. John City Militia. It was at once unanimously resolved to accept the offer, and the Rector was requested to make all necessary arrangements for their due presentation. After conference with Lieutenant Colonel Blaine, it was decided that the presentation should take place in Trinity Church, on Friday, August 15th, at 4.30 p. m., with military honours, and in connection with a special service. Accordingly, on that day, after the trooping of the colours by the 62nd Battalion of the St. John Fusiliers on the Barrack Green, they were brought to the Church under military escort, who, to the number of about sixty, lined the centre aisle as a guard of honour. On arriving at the Church, Majors Tucker and McLean, who bore the colours, were met at the West door by the Clergy and Choir, who sang, "Onward, Christian Soldiers," etc., as a processional hymn as they walked to the Chancel. The Rector, Church Wardens and Vestry having assembled in the Chancel, the presentation took place by Lieutenant Colonel Blaine, in the following address :

To the Rector, Church Wardens and Vestry of Trinity Church :

GENTLEMEN: By your permission, we come to-day to place at rest within this sacred edifice, the Colours of one of the earliest militia organizations of this city, originally presented, in the year 1827, to the 2nd Battalion St. John City Militia. They have been successfully borne by the various

city corps, which, under provincial militia laws, were organized in succession to that Battalion. The last of these was the St. John City Rifles, under command of Lieut. Colonel J. V. Thurgar. Finally, upon the death of Col. Thurgar, these Colours passed into my hands, as the officer commanding the corps, which, under existing Dominion regulations, virtually represents the former city battalions. It is, by reason of this fact, that I am privileged to-day to commit them to your custody.

Of their presentation to the old 2nd Battalion, only a brief record now exists. From it we learn that the Colours, having been procured by the Battalion, were presented to it on the 18th of September, 1827, by the then commanding officer, Major Charles Ward. The two officers who respectively received the King's and Regimental Colours, were Ensign Sneden, and Ensign John Wishart, the latter of whom, honoured and honourable in his great age, is present with us to-day at the final ceremony. Major Ward, in handing the Colours to the officers, gave expression to his confidence in their loyalty and courage, to defend them with their lives, should they be ever unfurled in defence of the Crown and Constitution.

In the mercy of Providence, the occasion never arose for the Battalion to give proof of these qualities in the face of the enemy. We doubt not that such duty as its members were called upon to do, they did well, and that had the necessity arisen, this Battalion, which numbered in its ranks so many descendants of the New Brunswick Loyalists, would in no way have belied the courage, loyalty and endurance of that noble band, to which we owe so much in this City and Province.

The Colours continued to be used on parades and inspections down to 1867, when the confederation of the Provinces put an end to the Provincial Militia. It was this King's Colour which was carried by the guard of honour, and lowered to His Royal Highness the Prince of Wales on the

occasion of his visit to this city in 1860. Under them have served, both with commissions and in the ranks, many representatives of two generations, whose history is in no small degree the history of our city; and though these Colours possess no claim to the glory of a battle field, yet to our predecessors they were none the less the emblems of loyalty and fidelity to king and country. It seems fitting that we should ask for them a resting place in this Church, which, with its many hallowed associations, must ever stand as a memorial of our citizens who have gone before.

(Sgd.)

A. BLAINE,

Lt. Col. commanding 62nd Batt., St. John, N. B.

The Colours were then handed to the Rev. Canon Brigstocke, who received them on behalf of the Church. They were then placed against the East wall, on either side of the Holy Table, and afterwards put up on the West wall on either side of the Bust of Her Majesty, the Queen, as their permanent resting place.

The following reply of acceptance was read by the Rector:

To Lieutenant Colonel Blaine.

DEAR SIR: The Rector, Church Wardens and Vestry of Trinity Church have pleasure in accepting at your hands to-day, for safe custody, the Colours of the 2nd St. John City Militia, which you have presented to us. As emblems of patriotism and loyalty to the throne of the empire, we judge them well worthy of being carefully preserved, and shall therefore gladly give them a place within the walls of this Church.

Already many historical associations gather round this sacred edifice, and the Colours, which are now received from you, will make to them a happy and appropriate addition.

Signed on behalf of the Corporation.

F. H. J. BRIGSTOCKE, D. D.,

Rector.

The special service was then proceeded with. It consisted of a Hymn (275 Church Hymns); the Lord's Prayer, with a few other Collects. Psalm xeviii., was chanted, after which the Rector delivered the following address :

The occasion which has brought us here to-day naturally suggests many thoughts, to some of which it seems to me appropriate that I should give expression. First of all, I would have it borne in mind that we are assembled together, not to honour men, or principles of human origin, but the goodness of the Lord, and those virtues which are begotten of Christianity. The goodness of the Lord which we are now called upon to recount is the success which has almost invariably attended the forces of Her Majesty the Queen, and the peace and happiness which have for so long a period marked the history of our nation. Standing on this continent, and indeed on this spot, we cannot say that the British army has never suffered defeat, but so marked has been its success that victory has for the most part crowned its efforts. The decisive blow struck at Waterloo in 1815 has never been reversed. The Crimean war and Indian mutiny were both great and fierce struggles, taxing to a great extent the resources of the nation, calling out the military genius, skill and courage of the British army, and involving very heavy losses, but no defeat was experienced. We know what the history of this country is, and how, through the prowess of the British army, we, to-day, own this fair Canada of ours. For all the success which it has pleased Almighty God to thus give our forces, we must take up the Word of Holy Scripture and say, "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty." "Not unto us, O Lord, not unto us, but unto Thy Name, give the praise."

Again, we are called to think of our national peace and prosperity. In what a marked degree have these blessings been vouchsafed to us! We have at times heard of wars,

and rumours of wars ; we have heard of scarcity and famine, with all their heart-rending sufferings, visiting other countries ; but throughout the British dominions, the reign of peace has been almost unbroken, and plenty has crowned the labours of our hands. It has been well said, that it was something to have lived in the days of Queen Elizabeth—an age of great men ; or in the days of Queen Anne—the age of military triumph ; but it is something far better to have lived in the age of Queen Victoria—an age of peace. Peace hath her victories, no less renowned than those of war. The triumphs of science, the advancement of learning, and the growth of benevolence and philanthropy, which have done so much to lessen the burden of life, are the proud trophies of the present reign.

Again, we have pressed upon us the memories of the past, and deeply affecting, I can well understand, these are to many amongst us. Sixty-three years ago—the exact date is September 18, 1827—these Standards were presented by the officer in command—Major Charles Ward—to the 2nd Battalion of the St. John City Militia, representatives of which, I am glad to say, are with us to-day. In words used at their presentation, they were given to be the rallying point, for the defence of those invaluable privileges and blessings, which as British subjects, are peculiarly and exclusively our own. They have, we believe, been duly honoured by the maintenance of loyalty, devotion, and patriotism, in those to whom they were entrusted, and who held themselves in readiness to obey their adopted watchword, “Advance,” whenever the summons should be given. Through the inevitable changes, which mark life in all its departments, they are no longer needed for active service, and are therefore granted an honoured place of rest in this House of God, to keep in memory the virtues they symbolize, as well as those in whom those virtues appeared.

One word more. While honouring the past, we must not forget our duties in the present. If patriotism, loyalty, and

devotion to the country's cause, marked the lives of our forefathers; if great things were done by them for the maintenance of principles, which, as a matter of fact, have made the British nation the greatest nation on earth, we must see to it that these principles are duly preserved, and handed down to our children. There are sounds in the air, which are the reverse of loyalty; there are voices heard which proclaim principles subversive of the present constitution, but they shall not prevail, if we are faithful to our trust. If it be a time of peace, we still need the well-equipped soldier, and the skilfully marshalled battalion; we still need the disciplined army, full of courage, gallantry, and chivalry, ready to fight, and not shrinking to die. We need these as the guarantee of peace. We are glad to know that we have them in those who now wear the Queen's uniform, and believe that they are ready to repel every foreign foe, with all the powers at their command. To do this successfully, none may forget that our first duty is to Him, who is the Lord of Hosts, under Whose banner we must fight unceasingly, against the world, the flesh, and the devil. Above all the banners, there floats the banner of the cross. Above all other service, we must obey the Lord Jesus Christ. That was a great word of England's greatest Admiral, "England expects every man to do his duty," but greater still, is the inspired exhortation, "Fight the good fight of faith; lay hold on eternal life."

At the close of the Address, the Anthem, "O Give thanks," by Elvey, was sung, after which the Rector pronounced the Benediction. The escort then saluted the Colours, for the last time, and the interesting service was brought to a close by singing the National Anthem.

Trinity Church Centenary,

CHRISTMAS, 1891.

“Remember the days of old, consider the years of
many generations.” — DEUTERONOMY, xxxii., 7.

Trinity Church Centenary.

The one hundredth anniversary of the opening of Trinity Church, could not but form an epoch in the history of the Parish, worthy of special commemoration. Accordingly, the subject was taken into consideration by the Vestry early in the year 1891, and the following scheme for the celebration of the Centenary, was after a while adopted :

First, That a special service of commemoration be held on Christmas Day, at 4 p. m., and invitations be sent to His Honor the Lieutenant Governor, the Mayor, the Recorder, and members of the Common Council, to attend it, and that the collection be devoted to the Protestant Orphan Asylum.

Secondly, That a *Conversazione* be held on some following evening for the congregation and their friends, and to which special invitations should be sent to His Honor the Lieutenant Governor and Lady Tilley, to His Worship the Mayor and Mrs. Peters, the Recorder, the Judges of the Supreme Court, the Rectors, Church Wardens and Vestry of the city churches, as well as to the Priest in charge and Trustees of the St. John Baptist Mission Church, and to the editors of the city newspapers.

Thirdly, That a complete History of Trinity Church be issued, with illustrations of the old and new buildings, and portraits of the Bishops and Rectors.

Fourthly, That the St. John Oratorio Society be invited to give an oratorio in Trinity Church.

Fifthly, That a Memorial Brass be erected to commemorate the work of the Loyalists, who first founded the Church.

Sixthly, That Memorial Brasses be placed on the panels of the screen on the West wall of the Church, in memory of the Rectors of the century.

Seventhly, That a Medal commemorative of the Centenary be struck, and presented to the Officers, Teachers and Scholars of the Sunday School.

A special committee, consisting of the Rector, Mr. John Sears, Mr. C. W. Weldon, Church Wardens, and Mr. S. Jones, Mr. Jas. McNichol, Mr. A. H. DeMill, Mr. Jas. McAvity, Mr. C. P. Clarke, and Mr. Prince, were appointed to carry out the scheme.

The Service.

The great feature of the whole celebration of the Centenary, was, as indeed it should be, the special service of commemoration which was held on Christmas Day at 4 p. m. Great preparations were made to carry it out, and a grand impressive service, worthy of the occasion, was the result. A special order of service was drawn up by the Rector, and approved by the Bishop, was printed, and used by the congregation. The service was as follows :

Processional Hymn.

All People That on Earth do Dwell, etc., etc.

Sung to "Old 100th."

SENTENCES, EXHORTATIONS, CONFESSIONS, ETC.

Psalms lxxxiv and xc.

First Lesson, 1 Kings, viii, 1-31.

Second Lesson, Hebrew xi, 1-17.

MAGNIFICAT and NUNC DIMITTIS. *Morley.*

Creed, etc., etc.

Collect for Christmas Day, St. Simon and St. Jude,
And All Saints Day.

Prayer for the Queen's Majesty.

O Lord, our Heavenly Father, etc.

Prayer for the Royal Family.

Almighty God, the Fountain of all Goodness, etc.

Prayer for the Clergy and People.

Almighty and Everlasting God, etc.

Anthem.

Sing and Rejoice. *J. Barnby.*

Prayer for all Conditions of Men.

The General Thanksgiving.

Prayer of St. Chrysostom.

The Grace.

Hymn.

O God, our help in ages past, etc., etc.

SERMON.

Preacher: THE REV. CANON BRIGSTOCKE, D. D., *Rector.*

COLLECTION.

For Protestant Orphan Asylum.

DOXOLOGY ON PRESENTATION OF ALMS.

Te Deum. Hopkins in G.

Benediction.

RECESSIONAL HYMN.

God Save the Queen.

The Committee were anxious to have some distinguished representative of the American Church present, and take part in the service, and other proceedings connected with the celebration. Accordingly, the Rector invited the Bishop of New York to preach at the special service, but unfortunately his engagements would not allow him to be absent from his Diocese at that time. An invitation was then sent to the Rev. Dr. Dix, Rector of Trinity Church, New York, but he was also too much engaged to leave his Church and Parish at that season.

The Clergy present at the service, in addition to the Rector, and Rev. W. Eatough, Curate, were the following: Rev. Canon DeVeber, Rev. J. deSoyres, Rev. L. G. Stevens, Rev. W. O. Raymond, Rev. W. H. Sampson, Rev. J. H. Geare, Rev. R. W. Hudgell, Rev. B. F. Cooley, and Rev. R. Mathers. The prayers were said by the Rev. J. deSoyres, and Rev. W. O. Raymond; the First Lesson was read by the Rev. Canon DeVeber, and the second by Rev. L. G. Stevens.

The Rector preached the following

SERMON.

“Remember the days of old, consider the years of many generations.” — Deuteronomy xxxii, 7.

One hundred years ago—Christmas day, 1791—a faithful band of men and women, faithful alike to God and king, assembled together for the first time for public worship on this sacred spot, in the Church which they had just completed, and which was the first erected in this city. It requires no effort of the imagination to realize the bright anticipations of that Christmas day, nor the joy and enthusiasm with which they sung their Christmas hymns—the same we sing still—and said one to another:

"O go your way unto His gates with thanksgiving, and unto His courts with praise; be thankful unto Him, and speak good of His name. For the Lord is gracious, his mercy is everlasting, and His truth endureth from generation to generation."

It was for them an important and memorable occasion. It formed an epoch in their history.

The commemoration of events which have been turning points in the history of a people and nation, is both a duty and a privilege. We are bidden to remember the days of old and the years of many generations, and nothing is more marked in the inspired history of the nation of Israel, than the frequent reference to past events as affording instruction and guidance for the present. It is therefore right and meet that we should, after the lapse of a century, assemble on this sacred spot, to commemorate the work of those who were here before us, and into whose labours we have so largely entered.

In turning back to the pages of their history, I cannot refrain from telling in brief the tale of their heroic self-sacrifice, which, though it has been often told, will bear being placed on record once more.

Upwards, then, of a century ago, through a policy of the British government towards its colonies on this continent which proved most disastrous, a fierce spirit of rebellion broke out, and a most terrible internecine strife ensued. It was natural that many preferred to remain subjects of the British Crown, and took their stand accordingly. In the progress of events it ensued that the colonies were being formed into an independent republic, and that those who would not join in that movement could not remain in the country. The choice lay between casting in their lot with those who at that time were rebels against the throne of the kingdom, and retaining their allegiance to the British Crown at the sacrifice of their country, their homes, and all their temporal possessions. Thousands of them did not hesitate as to their course of action. They sacrificed all their worldly interests—their

country, their homes, and property—they severed, we may be sure, many dear ties of friendship, to remain an integral portion of the British nation. With the men and women of whom we are speaking, loyalty to the throne was a religious principle and a living power. They found inscribed in the Bible, on the same page and in the same verse, “Fear God; honour the king” (1 Peter ii., 17), and regarding both precepts as divine, they resolved to respect them *both*. The changes which have been wrought by the lapse of years, and the progress of human events, may seem to pass an unfavourable judgment on the conduct of the Loyalists, as they are honourably termed, and show them to have been only actuated by fanatical enthusiasm. But it is not so. The fact that the war of independence was the birth throes of a new nation—a nation of enormous power and prosperity, and which is ruled by a republican form of government, casts no slur or taint of reproach on the Loyalists, whose course of action was guided by sincere religious conviction. No political changes that have taken place within the last century have done anything to tarnish the lustre of their noble example of Christian patriotism and heroic self-sacrifice, which is without a parallel in English history.

It is well, too, to recall the fact that when the Loyalists landed here in 1783 they were greeted by barren rocks and wooded cliffs. Here and there may have been seen the wigwam of the native Indian, or some humble dwelling of an enterprising immigrant, but to those who had left a flourishing country, happy homes, cultivated farms, and all the appliances of civilized life, it was a desolate wilderness. The prospect was a dreary one, and enough to have appalled the stoutest heart, but for one thing, namely, that they acted on Christian principle. Christian principle will uphold amidst the most untoward external circumstances. Happiness is not dependent on material wealth, or the country we live in, or the dwelling we occupy, but on the fear and love of God. Carrying those graces within us, the desolate wilderness rejoices as

the rose. Never did Jacob sleep more calmly than when the earth was his bed, and stones formed his pillow. It looked dreary and desolate, but all was transfigured by the presence of his Maker, and the place where he lay became "the house of God, and the gate of heaven."

And while enterprising, skilful and energetic in their temporal affairs, the Loyalists did not forget the Divine injunction, "Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you." Their first care was to build a church. As Christian men they knew that the public interests were at stake without an appointed place for public worship, so they set to work, and the desire of their hearts was accomplished. Through their own generous exertions they erected Trinity Church on this noble site—the gift of three of their number. They thus bore testimony to the importance and value of divine worship, and to the institution of the church as the divine instrumentality for blessing all life. They knew the words of the psalmist, "How amiable are Thy dwellings, Thou Lord of Hosts. My soul hath a desire and longing to enter into the courts of the Lord, my heart and my flesh rejoice in the living God." "For one day in Thy courts is better than a thousand." How does their conduct rebuke much prevailing indifference in respect of public worship, and reprove those who sadly neglect it to their serious injury and loss. It is as true now as of old: "Them that honour Me I will honour, and those that despise Me shall be lightly esteemed."

Thus the Loyalists did a noble work for the city in building a church, and leave a rich heritage to those who should come after them. And though, in the providence of God, the venerable building they erected was swept away in the great conflagration of June, 1877, yet their works follow them, as the noble edifice we were enabled to build on this sacred site, in place of the old, and which is ours to-day, is very largely the fruit of their gifts of property which they consecrated to the service of God.

Omitting now, through want of time, further details respecting the Loyalists, I pass on to make mention of those servants of God, the Bishops and Pastors of the flock that gathered here for worship.

At the date of the arrival of the Loyalists, all around was little better than a dreary waste in respect of the Christian ministry. Missionary labour was not, indeed, unknown in New Brunswick, for as early as 1769 a missionary arrived in the harbour of St. John, and held service for the English that were then here. But there was no organized church; no Bishop to counsel or guide, to confirm or ordain. The Colonial Episcopate was not founded, and the great Atlantic lay between the flock, and their chief pastor, if indeed they had one. This was soon remedied. On the 12th day of August, 1787, four years after the Loyalists arrived, the Rev. Charles Inglis was consecrated Bishop, in Lambeth, England, and given as his diocese British North America. As Rector of Trinity Church, New York, where he was when the Revolutionary war broke out, he showed himself by his devotion to his God, and his sovereign, to be *facile princeps* among the Loyalists. In the words of our revered Metropolitan*:

“That one strong man was faithful in his day. When a hundred soldiers with muskets loaded, and with bayonets fixed, came to disturb him at his prayers, he only raised his voice the louder, and beheld them with no trembling glance, that every one might hear and see that prayers are borne on angels’ wings to the throne of the Most High, and that whatever else shook with fear, that man was not Charles Inglis.”

The year after his consecration, Bishop Inglis visited St. John, where, on August 20th, 1788, he laid the corner-stone of Trinity Church, delivered a charge to the clergy, and administered the rite of confirmation. He paid St. John a second

* Sermon preached August 12, 1887, in St. Luke’s Pro-Cathedral, Halifax, page 6.

visit in 1792, when, on August 19th, he consecrated Trinity Church, and held an ordination, admitting the Rev. Frederick Dibblee, of Stamford, Connecticut, to the order of priesthood, and Mr. Oliver Arnold to that of deacon. His successor in the episcopate was Bishop Stanser, who, finding himself, through want of health, unable to carry on his work, soon resigned the See. He was succeeded by Bishop John Inglis, who on several occasions visited St. John for the performance of Episcopal functions. His first visit was in 1826, when he consecrated St. John's Church. In 1840 he consecrated St. Luke's Church, and paid his last visit in 1841, when he held an ordination in Trinity Church and delivered a charge to the clergy. Bishop John Inglis did much for the organization of the church and visited this province, now formed into an archdeaconry, about every three years. But the most memorable day for the church in these parts was the 4th day of May, 1845, when the Rev. John Medley was consecrated Bishop of Fredericton, and this province was erected into a diocese. The grain of mustard seed had become a tree, and many were now gathered under its shelter. Of the life, the work, and the character of the present beloved Bishop of this diocese, I forbear to speak, as I cannot now enter into such treatment of them as they deserve. An episcopate of over forty-five eventful years cannot be compressed into a few brief sentences. I will only now say that the devotion of Bishop Medley to the work of his episcopate, his ripe and extensive learning, his abundant labours, his kindly generosity, and, above all, his simplicity of life and unaffected piety, are not only an example to his clergy and laity, but to the people of this province at large. Long since has he, in the providence of God, passed the meridian of his life's work. May its sunset be calm and glorious!

Of the clergy who have ministered to the flock here, what shall I say? for time would fail me to tell of the labours of Bisset, Byles, Pidgeon, Willis, B. G. Gray, J. W. D. Gray, and Hill, who have successively been Rectors of this parish

during the century. Special interest will always belong to the ministry of Dr. Byles, who was the first rector of the church on this site, and that of Dr. J. W. D. Gray, who was connected with this church for forty-two years, fourteen as Curate, and twenty-eight as Rector.

As the parish of St. John was co-extensive with the limits of the present city, the various Rectors, with the aid of the laity, made provision from time to time for further church accommodation as it was required. During the Rectorship of Dr. Byles, a chapel was built in Carleton in 1804, and which bore the name of St. John's Chapel. In 1822 when more accommodation was needed, St. George's Church was built during the rectorship of Dr. Willis. In 1822 steps were taken to build St. John's Church, which was opened for divine service in 1825. In 1829 the first church was opened in Portland, and in 1851 St. James' Church was consecrated for divine worship. Since then the church has extended her borders by the sub-division of the Parish of Carleton, the Parish of Portland, and St. Mark's Parish. Thus in every part of the city has spiritual provision been made for the members of our church. We now enter into the labours of those who have preceded us, and have the solemn responsibility resting on us, that we be faithful stewards of the mysteries of God. If material buildings are not now required, there is a heavy demand for spiritual labour to build living stones into the spiritual temple.

Once more. In our commemoration to-day of the founders of this church, we must not forget that they were also the founders of this city. We meet here as fellow-citizens, and gladly welcome the Lieutenant Governor as the Representative of Her Majesty, and the members of our city government as the representatives of the citizens generally. In our city we have a goodly heritage. But how striking the contrast to the scene which presented itself to our forefathers a century ago! In the words of a late Rector* of this Church

* Dr. J. W. D. Gray in a sermon, "Trinity Church and its Founders," page 8.

“The spruce tree has yielded to the woodman’s axe; the rock has submitted to the hammer; the log hut is exchanged for the stately dwelling; the silence of the forest for the hum of trade and commerce.”

Instead of a single church we now have nine within the city, and various places of worship belonging to other religious bodies. But while the scene is changed, while we are now surrounded with all the luxuries of modern life, let us not forget Him who is the giver of all. This city was founded on Christian principles. See to it that they are maintained. “Fear God and honour the King” must still be our watchwords if we would be a happy, contented, and prosperous people. The character of the city depends on the character of its inhabitants. Each one is making it better or worse by the life that is lived. Beautiful as it is for situation, let it be our ambition to make it a city of righteousness. Adorned as it is with material wealth and beauty, let it be our endeavour that it be also adorned with Christian men and Christian women; men and women who are ready, and not ashamed to be faithful soldiers and servants of Jesus Christ.

To-day, when we celebrate the birth of our Saviour, who, for us men, and for our salvation, came down from heaven, are we specially called to think of Him, and our duties to each other. He came to form one vast brotherhood of the human family. As yet, the ideal is not reached, but look to it, that as we linger on this scene, we do all in our power to promote mutual love and good will, and thus show that we have not heard in vain the angels’ song first sung on Bethlehem’s plains: “Glory to God in the highest; on earth peace, good will towards men.”

The collection amounted to \$99.43.

The choir for the service was composed of most of the members of the Surpliced Choirs of Trinity, St. Paul’s, and the Mission Church of St. John Baptist, together with several members from other choirs of

the City Churches, and numbered upwards of seventy voices. They were ably conducted by Mr. Strand, Organist, and skilfully accompanied on the organ by Mr. Custance, Organist of the Mission Church, as well as by a well trained orchestra of twenty pieces, under the able direction of Mr. White. The music throughout was most efficiently rendered, but its most striking feature was the rendering of the *Te Deum* after the sermon, which was grand and inspiring. The setting by Hopkins in G. is well fitted for a festive occasion, and was sung by the large choir with great effect.

By special invitation, His Honor the Lieutenant Governor and Lady Tilley attended the service, as well as the Mayor, the Recorder, and Aldermen of the city. The Church was crowded in every part by a very attentive and interested congregation.

The noble edifice looked remarkably well with its Christmas decorations, which, through the kind exertions of the Young Women's Guild, and Young Men's Association, under the superintendence of Rev. W. Eatough, and Mr. F. Kinneear, were exceptionally abundant, beautiful, and appropriate. On either side of the East window a white banner was hung, with special reference to the Centenary. On the one, were the words: "Remember the days of old," 1791; on the other, "Consider the years of many generations," 1891. On Sunday, December 27th, Bishop Kingdon preached at 11 a. m. in reference to the Centenary, taking for his text, St. Luke xix, 13, 14, and addressed the Sunday School scholars at a special service at 3 p. m.

The Conversazione.

The Conversazione, which was the social part of the celebration of the Centenary, was held on Tuesday, December 29th, at 8 p. m., in the School House. The large room on the upper floor, in which it was held, was, by the aid of flags, tropical plants, flowers, pictures, arm chairs, rugs and Chinese lanterns, turned into a Parish Drawing Room, and was much admired. Special invitations were sent to His Honor the Lieutenant Governor, and Lady Tilley, to His Worship the Mayor and Mrs. Peters, to the Recorder, the Judges of the Supreme Court, the members of the Dominion and Provincial Parliaments, the Rector, Church Wardens, and Vestry of all the City Churches, together with the Priest in charge, and Trustees of the Mission Church of St. John Baptist, and the editors of the city newspapers; while the congregation and their friends were invited by circular. A numerous and representative gathering assembled together, and passed a pleasant and agreeable evening. The programme consisted of an address from the Rector, who spoke a few words of welcome to all. Next, came the Mayor, who addressed the assembly on the topic of the hour in a complimentary and happy manner. Next, Mr. Joseph W. Lawrence was called upon, and he at once dived into the historic past, and recalled many facts connected with Trinity Church, which were interesting, and in some cases very amusing. The facts to which he referred will all be found in the above history. His concluding remarks were as follows:

“In the interest of the members of Trinity Church one hundred years hence, I suggest to the corporation to secure a

box to be placed in the safe in the Church, for the preservation of historic papers and work relating to it. I will present the *Royal Gazette* of 1791, with Trinity's first advertisement, also the two letters of Edward Winslow to Ward Chipman, the title deed of the Royal Arms to the Church. In it should be placed the Jubilee Souvenir of St. Luke's Church, Portland, also the Centennial Souvenir of the Landing of the Loyalists, 1783, in it the commemorative service in Trinity, at the request of the city corporation; also the likenesses of Robt. D. Wilmot, Governor of the Province; Simeon Jones, Mayor of the City, with New Brunswick's two knights, Sir Samuel L. Tilley and Sir John C. Allen. Nor is this all. In it should be placed the epitaphs in the Old Historic Burial Ground, where rests many of the city's early dead, among them George Bisset, Mather Byles and George Pidgeon, St. John's three first rectors.

"There is another work, the Centennial Souvenir of Trinity, with its history of a century, in which the likenesses of the three Bishops and seven Rectors, who officiated within its walls, as well as a cut of 'Old Trinity.'

"When Christmas 1991 comes around, and the second century of Trinity Church, and the box rich with church history is opened, happy will it be, if its history is as fruitful in noble deeds as the century just ended."

On Mr. Lawrence resuming his seat, the Rector called on Dr. Stockton, who delivered a very interesting address, also full of historic information of the past. Music was furnished by an orchestra engaged for the evening, and one quartette. The refreshments were taken in charge by the Young Women's Guild, who did their part most efficiently. The *Conversazione* passed off most successfully, and was brought to a close at 11 p. m., by all singing the National Anthem.

The Oratorio.

The St. John Oratorio Society most kindly undertook, as requested, to give an Oratorio in Trinity Church, on Wednesday, December 30th, at 8 p. m. The one selected was, "Christ and His Soldiers," by J. Farmer. The voices numbered about eighty, and were accompanied by both organ and orchestra. Mr. Ford was conductor, and Mr. R. P. Strand was organist. It was in every way a marked success, and we felt much indebted to the Oratorio Society for their great kindness. It is almost needless to add that the Church was filled in every part.

Memorial of the Loyalists.

The celebration of the Centenary could hardly be considered complete, without in some way or other perpetuating the memory of the Loyalists—the First Founders of Trinity Church. To a large extent the present buildings are a monument of their generosity, but there was nothing to say so. Accordingly a Memorial Brass of beautiful design was erected in the Church on the granite pilaster on the South side of the Nave, at the junction of the Nave and Chancel. It bears the following inscription :

"The first Church erected on this site was built by the Loyalists. The corner-stone was laid on August 10th, 1788, by the Right Reverend Charles Inglis, D. D., Bishop of Nova Scotia, and was opened for Divine worship

CHRISTMAS DAY, 1791,

Rev. Mather Byles, D. D., Rector.

The site consists of two lots on Germain street, one of

which was given by Gen. Coffin, and one by John Cochran, Esq.; and two lots on Charlotte street, which were given by Thomas Whitlock, Esq.

It was destroyed by fire June 20th, 1877.

The present Church was begun in 1879, when its cornerstone was laid by the Most Reverend John Medley, D. D., Lord Bishop of Fredericton, and Metropolitan of Canada, on Monday, May 19th, 1879. It was consecrated December 9th, 1880.

THE REV. CANON BRIGSTOCKE, M. A., RECTOR."

Memorials of the Rectors.

On the panels of the screen work on the Western wall of the Church, eight Memorial Brasses of the Rectors during the Century were erected. The design of the Brasses is that of a shield, of which there are four different patterns.

The inscription on the several shields is as follows:

REV. GEORGE BISSET, M. A.,
1786-1788.

FORMERLY RECTOR OF TRINITY CHURCH,
Newport, Rhode Island,
U. S. A.
1771-1779.

REV. MATHER BYLES, D. D.,
1788-1814.

FORMERLY RECTOR OF CHRIST CHURCH,
Boston, Massachusetts,

And in 1776 was appointed Chaplain to the Garrison in
Halifax, N. S.

REV. GEORGE PIDGEON,

1814-1818.

FORMERLY RECTOR OF FREDERICTON,

AND

ECCLESIASTICAL COMMISSARY

For 23 years.

REV. ROBERT WILLIS, D. D.,

1818-1825.

FORMERLY CHAPLAIN IN THE ROYAL NAVY,

Afterwards Rector of

St. Paul's Church, Halifax, N. S., and

ARCHDEACON OF THE DIOCESE OF NOVA SCOTIA.

REV. B. G. GRAY, D. D.,

1825-1840.

FORMERLY RECTOR OF ST. GEORGE'S CHURCH,

Halifax, N. S., and

CHAPLAIN OF THE GARRISON

In this City

For twenty-seven years.

REV. JOHN W. D. GRAY, D. D.,

1840-1868.

FORMERLY RECTOR OF AMHERST, NOVA SCOTIA.

Fourteen years he served as Curate of this Church, and twenty-eight years as Rector. The first Honorary Canon of Christ Church Cathedral, Fredericton.

REV. JAMES HILL, M. A.,

1868-1873.

FORMERLY RECTOR OF NEWPORT,

Nova Scotia.

One year he served as Curate of this Church,

And five years as Rector.

REV. F. H. J. BRIGSTOCKE, D. D.,

1873—

Graduate and Exhibitioner of Jesus College, Oxford, and

HONORARY CANON OF

Christ Church Cathedral, Fredericton.

On a moulding over the panels are the words stretching along the whole width of the screen: "IN MEMORY OF THE RECTORS OF THIS CHURCH." All the Brasses were supplied by Messrs. Jones and Willis, London, England, and are most skilfully executed.

The Commemorative Medals.

The medals were struck at the mint in Birmingham, England. The design on one side consists of an engraving of Trinity Church, erected in 1791, with the words, "M. Byles, D. D., Rector," underneath it, and surrounded with the words: "Trinity Church, St. John, Christmas, 1791." The reverse side has an engraving of the West side of Trinity Church of present date, with the words: "F. H. J. Brigstocke, D. D., Rector," underneath it, while round it are the words: "Trinity Church Centenary, 1891." They were presented to the Officers, Teachers, and Scholars of the

Sunday School, as well as to the Organist and members of the Choir and some others.

The History of Trinity Church, now furnished, completed the celebration of the Centenary.

Conclusion.

The History of Trinity Church, which we have furnished in the foregoing pages, will, we trust, prove to be of abiding interest, and preserve from oblivion some of the most striking features of a very remarkable movement. Without knowing the history of the past, we cannot understand the present; and the favourable circumstances which now surround us, will only be rightly valued and appreciated, as we know of the labour and care by which they have been brought about.

Many and great changes have necessarily taken place, but all have, to a greater or less extent, resulted in adding to the beauty and power of our dear Trinity Church. From the particulars we have given, it will be seen how, from time to time, efforts were constantly made to improve the edifice first erected on our noble site. And when, in 1877, the venerable structure was taken from us by fire, the opportunity was not lost to build a Church adapted to the taste, requirements, and wealth of the present day. The Church, which it is now our privilege to possess, has many features of artistic beauty, and by its many handsome memorial gifts, affords testimony to the interest that has been taken in it by members of the congregation.

There has been marked progress in externals; but what about the internal, and spiritual? The past

record furnishes many examples of zeal and piety. The names of many will occur who took a prominent part in the work of the Church and Parish, but we freely express the earnest hope that the future will yet be productive of richer faith, and more self-sacrifice. May the Divine blessing rest continually on our Church, and all its services, making it a very dear spiritual home to all who now, or shall hereafter worship within its sacred walls! May the Priests who minister be clothed with righteousness, and let her saints sing with joyfulness!

“Peace be within thy walls, and prosperity within thy palaces.”

Trinity Church.

Christmas, 1891.

Rector :

REV. CANON BRIGSTOCKE, D. D.

Curate :

REV. WILLIAM EATOUGH.

Church Wardens :

John Sears,

Charles W. Weldon, D. C. L.

Vestrymen :

Simeon Jones,

Geo. W. Whitney.

James McNichol,

A. H. DeMill,

James H. McAvity,

Edward Sears,

Clement P. Clarke,

Dudne Breeze,

W. L. Prince,

Thomas Patton,

James deW. Spurr,

James H. Pullen.

Vestry Clerk :

H. LAWRENCE STURDEE.

Organist :

R. P. STRAND.

Sexton :

JOSEPH WOODLAND.

Trinity Church Sunday School.

Christmas, 1891.

Superintendent:

IRA CORNWALL.

Assistant Superintendent:

CHARLES F. KINNEAR.

Treasurer:

THOMAS PATTON.

Librarians:

F. KINNEAR.

H. KINNEAR.

TEACHERS.

Senior Division.

Miss Peters,

Mrs. J. R. Smith,

Miss Bailey,

Mrs. McArthur,

Miss Wheeler,

Thomas Patton,

Mrs. Beard,

A. M. Smith,

Miss Whitney,

H. Northrup.

Junior Division.

Miss McNichol,

Miss K. Disbrow,

Miss Seely,

Miss Wesley,

Miss Tingey,

Miss M. Smith,

Miss F. Snider,

Miss Strand,

Mrs. J. H. McAvity,

Miss Clarke,

Miss Hare,

Miss Seeds,

Miss Disbrow,

Miss Bruce.

Infant Class:

Miss Orr,

Miss B. Price.

For Aged Women:

Mrs. Whitney,

Miss Ritchie.

Young Men's Association.

Honorary President:

REV. CANON BRIGSTOCKE.

COMMITTEE OF MANAGEMENT.

President:

REV. WILLIAM EATOUGH.

Vice-President:

H. D. PETERS.

Secretary-Treasurer:

F. A. KINNEAR.

Elected Members:

J. H. Northrup,

A. M. Smith.

The objects of this Association are to bring together the young men of the congregation, the moral, spiritual and intellectual improvement of its members, and the promotion of the work of the Church.

Young Women's Guild.

Warden :

REV. CANON BRIGSTOCKE.

COUNCIL.

President :

MISS EDITH CLARKE.

Vice-President :

MISS A. TINGEY.

Secretary-Treasurer.

MISS F. SNIDER.

Miss Whitney,
Miss Orr,
Miss McNichol,
Miss E. Bruce,

Miss M. Hare,
Miss Strand,
Miss A. Ewing,
Miss B. Seely.

The objects of the Guild are the promotion of the work of the Church in its various branches, and the mutual edification and encouragement of the members in leading a holy life.

Horras Society.

This Society is under the charge of Mrs. Brigstocke. Its object is to make and distribute articles of clothing among the poor, and its membership consists of all ladies in the congregation who are willing to assist in that work. It meets on Saturdays at 2.30 p. m., from the middle of October to the middle of December in each year.

Missionary Working Party.

This organization is presided over by Mrs. Brigstocke. Its object is to enlist workers and raise funds for Diocesan and other missions. It meets on the first Monday in each month at 3 p. m., in the School House.

Band of Mercy.

This Association is for enlisting the sympathy and interest of the Scholars of the Sunday School and other children in the Parish in the work of the Society for the Prevention of Cruelty to Animals. The Rector is *ex officio* President, and the Rev. W. Eatough is Secretary-Treasurer, and the other officers are the Sunday School Teachers who sign the Rules, and six boys and six girls elected by the members at the annual meeting.

Trinity Church.

Table of Services.

SUNDAY.

Morning Service at 11 a. m.

Evening Service at 7 p. m.

Children's Service on the last Sunday in the month at
3 p. m.

Sunday School opens at 3 p. m.

WEEK DAYS.

Evening Prayer each day at 5 p. m.

Special Services in Advent and Lent.

HOLY COMMUNION

is celebrated every Sunday, as follows: On the first and third Sundays in the month at 11 a. m.; on other Sundays at 8 a. m.; and on the Great Festivals at 8 a. m. and 11 a. m.

HOLY BAPTISM

is ministered at any week-day service, and at the Children's service on the last Sunday in the month.

Churching at any week-day service.

For Marriages and **Burials**, application must be made to the Rector.

All the seats are free on Sunday evenings, and throughout the week.

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B.

Author Brigstocke, F.H.J. (ed.)

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University of Toronto
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